

Archæologia Cambrensis.

FIFTH SERIES.—VOL. VIII, NO. XXXI.

JULY 1891.

NOTICE OF A MEDIÆVAL THURIBLE FOUND AT PENMAEN, IN GOWER.

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THE thurible here illustrated was exhibited at the Temporary Museum formed during the Meeting of the Cambrian Archæological Association at Carmarthen in 1875.¹ This interesting object was dug up at Penmaen Church, and is now preserved in the Swansea Museum. I am indebted to the Rev. J. D. Davies for the loan of the accompanying woodcut, which is borrowed from his *History of West Gower*.

The thurible consists of two parts. The upper one has been broken; but enough remains to restore the whole, as shown on the second illustration. The total height of the thurible is $6\frac{1}{4}$ in., and the greatest diameter $3\frac{3}{4}$ in. The height of the lower part is 2 in. Both the top and bottom parts have three loops projecting from the outside, at equal distances apart. Through these were passed the chains by which the censer was swung. Each loop is half an inch in diameter, and is fastened to the side of the vessel with two rivets. The lower part, or pan, in which the incense was burnt is a round bowl with a flat foot to rest upon when not in use. It is ornamented on the outside, round the top rim, with an undulating line

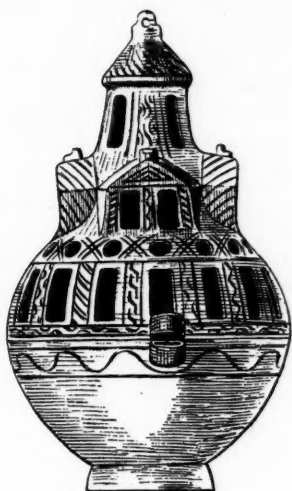
¹ See *Arch. Camb.*, 4th Ser., vol. vi.

between two parallel lines. On the inside, near the bottom, is a rose-headed rivet, the object of which is not apparent. The upper part, or cover, is also circular, and tapers, with a curved outline, towards the top, where it terminates in a conical point. Round the bottom are fifteen rectangular openings, to allow the perfume of the burnt incense to escape, and above each is a small circular opening for the same purpose. Over these are four projecting gables, like dormer-windows in the roof of a house, each pierced with two rectangular holes. Round the top are four more rectangular holes. The spaces between the apertures are ornamented with a variety of different patterns formed of incised lines, as shown.

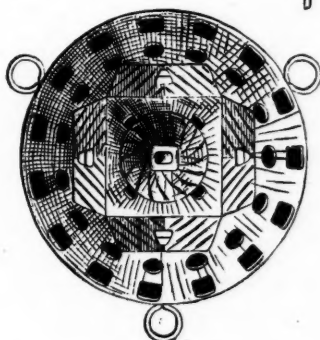
The Penmaen thurible is probably of the thirteenth century.

Before the Reformation every church must have possessed a thurible as a necessary part of the furniture required for its ritual, but the number now existing in Great Britain is surprisingly small. The following is a list of those specimens that have been described in the journals of different archæological societies and elsewhere :—

- 12th cent.—Alton Castle, Staffordshire. [Journ. Brit. Archæol. Assoc., vol. xix, p. 87.]
 „ „ Ashbury, Berkshire. [Bloxam's Gothic Architecture, eleventh ed., vol. ii, p. 84.]
 15th „ Church Stretton, Shropshire. [Proc. Soc. Ant. Lond., vol. ii, p. 319.]
 „ „ Dymchurch, Kent. [Journ. Brit. Archæol. Assoc., vol. i, p. 47.]
 „ „ Gavrock, Kincardineshire. [Proc. Soc. Ant. Scot., vol. xxi, p. 180.]
 „ „ Lyng, Norfolk. [Journ. Brit. Archæol. Assoc., vol. xix, Pl. 6.]
 12th „ Pershore. [Journ. Brit. Arch. Inst., vol. xxxiv, p. 191.]
 „ „ Ripple, Worcestershire. [Bristol and Gloucestershire Archæol. Soc. Trans., vol. x, p. 149.]
 14th „ Whittlesea Mere. [Shaw's Decorative Arts of the Middle Ages.]



THURIBLE FROM EXHUMED CHURCH
PENMREN
GOWER S-WALES



THURIBLE RESTORED.



It is not easy to determine when the use of thuribles commenced in the Christian Church. No representation of a thurible occurs either on the catacomb paintings of the first four centuries, or on the sculptured sarcophagi of the same period; but on one of the celebrated mosaics in the Church of St. Vitale, at Ravenna, an ecclesiastic is portrayed with a censer in his hand. Pictures of censers are to be found in the "Sacramentaire de Drogon", a Carlovingian MS. of the ninth century, and in many others.¹

The first form of censer appears to have been an open dish swung by chains; but those now in existence, none of which date back further than the twelfth century, are made in two parts, *i.e.*, a pan for holding the incense whilst burning, and a pierced cover that allows the perfume to escape, but prevents the ashes falling out during the operation of swinging. The commonest type of twelfth century thurible was as nearly as possible spherical, the division between the bowl and the cover being in the middle. The bowl rested on a foot, and the cover was surmounted by a small turret, the idea of which seems to have been taken from that on the top of the dome of a Byzantine building. The architectural idea was still further developed by adding projecting dormer-windows, as on the examples from Penmaen, Pershore, and Ripple. These spherical thuribles were swung by three chains, and the decoration arranged in three circles on the surface of the sphere between each of the points of suspension. In the design of the censer of Trèves,² the imitation of a building has been pushed to its furthest extreme. It is quadrangular with apsidal ends, pierced windows, and surmounted by four turrets.

In the later censers the architectural idea disap-

¹ Rohault de Henry, *La Messe*, vol. i, pl. 4; and Birch's *Early Drawings and Illuminations in the British Museum*, p. 113.

² Didron's *Manuel des Œuvres de Bronze et d'Orfèverie du Moyen Age*, p. 110; *Annales Archéologiques*, vol. ix, p. 357; and Cahier and Martin's *Nouveaux Melanges d'Archéologie*, vol. iii, p. 357.

pears. Thus the thurible from Church Stretton and Lyng has six flat sides; and such decorative beauty as it possesses is derived, not from any suggestion of architectural forms, but from the geometrical pattern produced by the piercings in the cover.

Many of the foreign censers of the twelfth century are ornamented with figure-subjects, and have explanatory inscriptions throwing much light on the symbolism associated in the mediæval mind with incense.

A very beautiful bronze censer belonging to M. Benignat, architect, of Lille, in France, is engraved in Didron's *Annales Archéologiques*, vol. iv, p. 293. It is 16 centimètres high, and 9 centimètres in diameter, of spherical shape, and ornamented with beasts and birds involved in scrolls of foliage. There is a foot at the bottom for it to stand upon, and on the top is an angel enthroned, surrounded by three figures, which are shown by the inscriptions to be intended for the three children in the fiery furnace, Ananias, Misael, and Azarias. Round the rims of the top and bottom parts of the censer, at the place where they join, is the following inscription, in two lines,—

+ HOC EGO REINERUS DO SIGNVM
 QUID MICH I VESTRIS
 EXEQVIAS SIMILES
 DEBETIS MORTE POTITO
 ET REOR ESSE PRECES
 VRANS TIMIATA CHRISTO

("I, Reinerus, give this pledge. To me, in the possession of death, you owe some visible proofs of friendship. The perfumes which are burnt in honour of Christ are, in my opinion, prayers.")

The censer of Trèves,¹ already referred to, has upon it busts of four Apostles, and figures of King Solomon, Abel's offering of a lamb, Melchisedec's offering of bread and wine, Abraham's sacrifice of Isaac, and Isaac blessing Jacob before Esau. Below are Aaron with a censer, Moses with a rod, and Isaiah and Jeremiah with books. It is inscribed as follows:

¹ Didron's *Annales Archéologiques*, vol. ix, p. 357.

"Salomon curat regnum terrestre figurat
 Virificum verum regem per secula rerum
 Ordo quem vatum circumdat vaticinatum
 Xp'm ventrum carnisque necem subiturum
 Conspicit e celis rex summus munus Abelis
 Melchisedec isto similatur munere Xp'o
 Ne perimas Abraham quem sic deducis ad aram
 Decipit ecce patrem supplantans denuo fratrem
 Tus Aaron fumat quod lucida facta figurat
 Virga docet Moisi sit meus discreta magistri
 Callem Messie direxit vox Isaie
 Gentes Hebraicus puer instruxit Jeremias."

"Petrus cum Paulo tradit nova dogmata mundo
 Cum Jacobo paria promit quibus apocalista
 Hec tu quiso videns Gozbertus sit pete vivens."

The mediæval mind, which saw symbolism in everything, even makes the thurible serve its purpose for deducing a moral. It is compared to the body of Our Lord, the incense signifying His Divinity, and the fire the Holy Spirit.¹

In Christian art censers are sometimes, though not often, used as accessories, either carried by angels, as in the scene of the Crucifixion on the Norman font at Lenton,² near Nottingham; or by one of the Three Magi, as on the Norman font at Cowlam³ in Yorkshire; or by one of the Three Maries at the sepulchre, as in the Æthelwold Benedictional;⁴ or by an ecclesiastic in a representation of some solemn ceremony. In one of the illustrations to Cædmon's *Metrical Paraphrase of the Scriptures*, a censer is being used at the burial of Mahalaheel.⁵ This and the one in the Æthelwold Benedictional are of the Saxon period. According to Warren's *Liturgy and Ritual of the Celtic Church* (p. 127), the use of incense was unknown by the Christianised Celts,

¹ *Gemma Animæ*, lib. i, c. xlii, quoted in Smith's *Dictionary of Christian Antiquities*.

² Allen's *Early Christian Symbolism*, p. 308.

³ *Ibid.*, p. 197.

⁴ *Archæologia*, vol. xxiv, pl. 20.

⁵ *Ibid.*, pl. 83.

THE PLACE OF CAERWYS IN WELSH HISTORY.

BY EDMUND OWEN, ESQ.

(Read at the Holywell Meeting, August 22, 1890.)

IF the happiness poetically ascribed to the country that has no history, can with equal truth be regarded as the condition of certain places within the same charmed area, then Caerwys may be safely put down as one of the happiest spots in the Principality of Wales. Its tutelary Genius, if questioned, might with propriety reply in Canning's well-known line :

"Story, God bless you, I have none to tell, sir";

and were I to content myself with briefly recording the few occasions upon which its name appears in connection with the pageantry of history, I should not have to trespass long upon your patience. But so circumscribed are the bounds of this "tight little island" of Britain, and so long, varied, and eventful has been its history, that there are few localities, however remote, that will not yield us some increase of knowledge from their contemplation.

Whether Caerwys does or does not date back into Roman times, it is impossible, in the present state of our knowledge, definitely to say. There are no inconvenient facts to restrain our imaginations, and the possibilities are rather more favourable to the belief that it was a post of that great empire, than they are adverse to that conclusion.

The name is first met with in the poem of the *Gododin*—

"Cangen gaerwys
Keni¹ drillywys."

(Skene's *Four Ancient Books*, ii, 77, Stanza 48.)

¹ *Kewi* stands for *keni* (*cyn ei*), according to the translation, but the word is printed by Mr. Skene as it is given above.

"The branch of Caerwys
Before it was shattered."

(Translation, i, 392.)

But, even if the word here used be correctly regarded as a proper name, it is highly improbable that the allusion is to the Caerwys, the object of our present consideration. If the derivation usually given of the name, "caer", a camp, and "gwys", a summons, be the right one, it is manifest that in early days there were other places in the Brythonic area which might have been so called with as great propriety.¹

Caerwys appears in *Domesday* as one of the berewicks of Englefield, which in King Edward the Confessor's time lay in Roelent. At the date of the Survey, A.D. 1086, all these berewicks were waste, as they were also when Earl Hugh received them from the Conqueror in A.D. 1070. The geographical signification of the names Roelend or Roelent, and Englefield, is rather difficult to arrive at, inasmuch as they appear to have changed their relative positions. In *Domesday* it is said that "in Roelend, in King Edward's time, was Englefield", and again, that the twenty-two berewicks of Englefield lay "in Rolent"; from which we may infer that all the land from the Dee to the Clwyd was called by the same name as the *caput* of the new Norman manor, and included a district known as Englefield. In later times the name Rhuddlan became restricted to the district lying around the castle of that name, termed the lordship of Rhuddlan²;

¹ The name appears in the *Brut Tyssilio*, where the Arthurian knight, Geraint, is termed "Geraint Caerwys" (sometimes "Garwys"); but in Mr. Gwenogvryn Evans' edition of *Brut y Brenhin-oedd* the same personage is called "Geraint Garanwys"; no doubt the correct form, whatever it may signify.

² The borough comprehends a district within the parish of Rhuddlan, called "The Franchise", and also a part of the parish of St. Asaph. On the part lying to the west of the river Voryd, the limits of the borough coincide with those of the lordship. On all other sides the limits of the lordship extend beyond those of the borough. The ambit of the lordship is about ten miles, that of the

while the territory known as Englefield, although not so extensive as in pre-Norman times, came, as the Welsh cantred of Tegeingl, to include the commots of Cynsyllt, Prestatyn, and Rhuddlan. Whatever may have been the extent of the hold of the Norman Earl of Chester upon the district of Rhuddlan, or of his feudatory, Robert of Rhuddlan, over Rhos and Rhyvon-iawg, which *Domesday* informs us he held in A.D. 1086, in fee direct of the King, it is certain that it varied as the balance of the warfare with the Welsh was favourable or otherwise.

During the lifetime of Gruffudd ap Cynan, who acquired supreme authority in Gwynedd in 1078 (*Brut y Tywysogion*), the hand of the Normans was heavily felt. The fortune of war inclined now to one side, now to the other, but out of the chaos emerged no elements of permanence. "For fifteen years", says Ordericus Vitalis (Bk. viii, c. 3), "Robert of Rhuddlan severely chastised the Welsh and seized their territory. Making inroads into their country, through woods and marshes, and over mountain heights, he inflicted losses on the enemy in every shape. Some he butchered without mercy, like herds of cattle, as soon as he came up with them. Others he threw into dungeons, where they suffered a long imprisonment, or cruelly subjected them to a shameful slavery." In A.D. 1088 came the turn of the Welsh, who gained a notable success in the death of the redoubtable Norman noble beneath the walls of his castle of Deganwy. In 1098 (Florence of Worc., Wm. Malm.; 1096, *Brut y Tywysogion*) it seemed as though the reduction of the whole of Gwynedd would be effected by Hugh, Earl of Chester, and Hugh, Earl of Shrewsbury. But the death of the latter at Aberlleiniog, in Anglesea, checked

borough about six miles. It stretches nearly a mile and a half from the town, on the south; on the north, less than a mile. Bodrhyddan Hall is situated within, but on the very outskirts of the borough, so that a part of the mansion lies without the limits. (*Municipal Commissioners' Reports*, 1885. Borough of Rhuddlan.)

the progress of the Norman arms. In the same year Gruffudd ap Cynan returned from Ireland, where he had taken refuge, and concluded a truce with Earl Hugh of Chester. The valuable life of Gruffudd, printed in the *Myvyrian Archæology*, has a difficult passage upon this period of its hero's career. "Having sent emissaries (*cennadeu*) to Earl Hugh, a truce was concluded between them, and there was given to him three trevs in that cantref. And there he dwelt for a year in disheartening poverty."¹ The name of the cantref in which these possessions were situate does not appear, but the general tenor of circumstances makes it highly probable that it was cantref Tegeingl, or Englefield. Previously to this peace, Gruffudd had taken to wife Angharad, said, by Welsh genealogists, to be the daughter of Owain ab Edwin, lord of Tegeingl, and head of one of the Fifteen Tribes of North Wales. He probably lived at the place called Llys Edwin, in the parish of Northop, but that he had patrimonial property in the parish of Caerwys may, after the analogous construction of many Welsh place-names, be considered certain, from the fact that one of the townships of the parish of Caerwys is known as Trev Edwin. How a personage with so Northumbrian a name became the chief of a Welsh district, I will not stay to speculate. Nor will I do more than advert to the difficulties caused by the confusion which undoubtedly exists between Edwin, King of Tegeingl, and Ednowain Bendew, Prince of Tegeingl, from one or other of whom many Flintshire families trace their descent. It probably is a case of one single gentleman rolled out into two.²

It may, however, be pretty safely conjectured that

¹ "Oddyna ydd anfonas cennadeu hyt at yr Iarl Hu, ac i tang-nefeddds ac ef, ac yn y cantref hwnnw i rhoddet teir tref iddaw ef yno. Ac yno i dwg ei fuchedd flwyddynedd yn dlawt ofidus gan obeithiau wrth weledigaeth Duw rhagllaw."

² Mr. H. F. J. Vaughan, in *Y Cymmrodor*, vol. x, has made an exhaustive critical examination of the early Welsh pedigrees, to which I would refer you for further information upon this difficult point.

Angharad brought considerable property in the district of Tegeingl into the family of the North Wales princes, and from this time dates its close connection with the fortunes of the line of Gruffudd ab Cynan. Within a few yards of the bounds of the parish of Caerwys stands the house of Maesmynan, said—and no doubt correctly—to be one of the *llysoedd*, or halls, of Llywelyn ab Gruffydd, the last Prince of North Wales. Caerwys, in the language of feudalism, was his *caput baroniæ*, the head of his Flintshire barony; but the application of that term, which belongs to one form of society, to an outwardly similar feature of a society based upon diametrically opposite conceptions, would, of course, be misleading and unscientific.

In A.D. 1137, upon the death of Gruffudd ap Cynan, and the advance to the front of his son Owain, the district of Tegeingl became still more closely united to the fortunes of the North Welsh princes. Owain is said to have married Christian, a daughter of Gronw ap Owain ap Edwin, and this alliance may probably be regarded as marking an increase in his Flintshire landed possessions. His successful resistance to Henry II in 1157, and again in 1165, and the capture and destruction of the castles of Basingwerk, Rhuddlan, and Prestatyn (Mold had been taken in 1144, and had probably not been rebuilt), extended the confines of Gwynedd farther to the east than they had reached since the days of Offa. How the Welsh princes dealt with the districts that came spasmodically into their power is a difficult question to answer. Did Owain look upon his newly conquered territory in Cantrev Tegeingl as his, to dispose of according to his pleasure, as the Conqueror had regarded England after Senlac? Probably not; for we have no evidence, direct or indirect, whereby we can infer the expulsion of Norman settlers, the importation of Welsh tribesmen, or even of a change of tenure.¹ Yet that Owain had con-

¹ It will be seen that upon this point I differ from Mr. A. N. Palmer, at any rate so far as his arguments for the eastward extension

siderably extended the possessions which he held by descent is proved by a document now in the Record Office, the gist of which is as follows, though how he had obtained his new lands, whether by conquest or marriage, is unfortunately not specified.

In the 4th Edward II (*i.e.*, 1311), an inquisition was held at Chester, upon a writ commanding the justiciar of Chester [Payne Tibetot] to certify as to the King's right to the manor of Eweloe. The finding was that Oweyn Goneith (Gwynedd), sometime Prince of Wales, was seized of the manor of Eweloe in his demesne as of fee, at whose death, David son of Oweyn entered on the said manor as Prince of Wales, held the same until Llewelyn the son of Ior(werth) overcame the said David and took from him the said Principality, together with the manor of Eweloe; that the said Llewelyn died seized of the said principality and manor, after whose death King Henry III occupied the same and four cantreds in Wales, that is to say, those between the Dee and the Conway, and made Roger de Mohaut his justice of Chester, who attached the same manor to his (the said Roger's) neighbouring lands of Haurthyn and Mauhaltesdale, to which it had never belonged, and made a park of the wood of Eweloe, and so held

of the Welsh during the eleventh century relate to the district of Tegeingl, and so far as they are directed to prove that any such extension was the result of an organised movement on the part of the Welsh. Mr. Palmer's evidence appears to me to go no further than to show that a considerable Welsh element continued to dwell in the districts seized upon first by the Saxons, and later by the Normans, and that the descendants of these Welsh families intermarried largely with the incomers. This resulted in the social advancement, and consequent greater prominence, of that Welsh element; but it does not prove that that prominence was due to a territorial or military forward movement. The same phenomenon is perceptible on Irish soil. The Norman nobles intermarried with the daughters of the Celtic chieftains, with the result that the descendants of such unions became more Hibernian than the Hibernians themselves; but it would be erroneous to regard this as the mark of an eastward expansion of the Irish power. The facts examined by Mr. Palmer are undoubted; but they are the results of anthropological rather than of political causes.

the said manor and park until Llewelyn, son of Griff (ith), son of Llewelyn, Prince of Wales, recovered the said four cantreds from Henry III and again attached them to the principality of Wales; that the said Llewelyn ousted the said Roger from the said manor, and attached the same to the principality as it was before, and built a castle in the corner of the wood,¹ which was in great part standing at the time of the inquisition, and afterwards gave the said manor to Ithel ap Blethin to hold of him; that the said Llewelyn continued seized of the said manor as Prince of Wales until overcome by Edward I, who seized the said manor not only in right of his conquest, but of the conquest by Henry III of the said four cantreds; that after the death of Roger de Mohaut, the wife of Robert, son of the said Roger, recovered dower of the said manor, as the freehold of the said Roger, Joscelyn de Badelsmere then being justice of Chester; that the King, on the recovery of the said dower against him, removed the said Joscelyn, and appointed Reginald de Grey, justice of Chester, and commanded him to inquire by what right the wife of the said Robert had recovered the said dower; that the said Reginald found that no claim of dower could be founded on the appropriation made of the manor by the said Roger whilst he was justice; upon which finding the said wife was ousted from her dower, and the same taken into the King's hands; that such was the right of the King to the said manor, which was of the yearly value of £60.²

¹ This confirms the conjecture of the late Mr. H. Longueville Jones, who visited the remains of Ewloe Castle during the Rhyl Meeting of the Association in 1858, and from the architectural details inferred that the Castle was erected in the thirteenth century. (*Arch. Camb.*, 3rd Series, vol. iv, p. 460.)

² Plea-Rolls of the County of Chester, 4-5 Edward II, m. 48; Twenty-Seventh Report of Deputy-Keeper of the Records. The abstract of the entry upon the Plea-Roll, given in the Deputy-Keeper's Twenty-Seventh Report, is so full as to be practically an entire transcript. Some of the proper names are not spelled as they appear in the Roll, but they are corrected above.

In addition to the light thrown upon the devolution of the Manor of Ewloe,¹ this document affords us the means of correcting some erroneous views of the history of this period. The *Brut y Tywysogion* states that in A.D. 1210, Llywelyn ap Iorwerth, Prince of Wales, made peace with King John. One of the conditions being his renunciation of all the land between the Dee and the Conwy, "yn dragwyddawl," for ever. But it appears that Llywelyn, at the time of his death in 1240, held the Manor of Ewloe, situate in the district which, in 1210, he is said to have definitely renounced. The explanation probably is that at some period before 1240 Llywelyn received back the lands that had been the private estate of his ancestors to hold of the King as tenant in chief. We know, from a document in Rymer, that the territory ceded to the English King in 1210, was in 1267 recovered by Llywelyn ap Gruffudd, and this is borne out by the inquisition already quoted. Llywelyn, nevertheless, remained a vassal of the English Crown, subject only to the necessity of doing homage.² Then came the final conquest of Edward I in 1282-3. Now, it is significant that in his claim to the Manor of Ewloe, Edward II based his title not alone upon his father's conquest but also upon that of his grandfather, showing that the tenure whereby Llywelyn ap Gruffudd received this manor and other lands in 1267 was that of the ordinary baronial ten-

¹ The document just given was largely quoted from by Mr. Davies-Cocke in a paper upon "The Castle and Manor of Ewloe", which he read to the members of the Association upon their visit to Gwysaney, to which the reader is referred for further information upon the history of Ewloe.

² This point is quite clear. After conceding to Llywelyn the four cantreds of the Perfeddwlad (Rhos, Rhufoniawg, Dyffryn Clwyd, and Tegeingl) "sicut ipse et prædecessores sui ipsos unquam plenius habuerunt", the treaty provides "Pro quibus principatu, terris, homagiis, et concessionibus idem princeps et successores sui fidelitatem et homagium, ac servitium consuetum et debitum domino Regi, et heredibus suis præstare et facere tenebuntur, quod ipse vel antecessores sui Regibus Angliæ consueverunt et tenebantur facere, et præstare." (*Fœdera*, i, p. 474, Rolls ed.)

ancy, technically dissoluble at the will of the King upon the death of his vassal, and actually voided by rebellion against his authority. That Llywelyn and the other Welsh chieftains who, according to the English conception of society, were feudatories of the English Crown, appreciated the full extent of their dependence is perhaps doubtful. The exact position of the chief of a people still retaining much of the apparent independence, but much of the real bondage, of tribalism, is by no means clear. The customs of Gwynedd had been greatly modified by centuries of contact with England from the primitive system which still prevailed in Ireland, as it is set forth in the *Book of Rights*. Still it may be doubted whether the principle of absolute dependence, which was the keystone of the social, political, and to some extent even the ecclesiastical system of the English, was comprehended in all the fulness of its meaning by the chiefs or princes of Gwynedd. The fatal defect of the tribal system, as it was working itself out in Wales, lay in this, that it engendered no cohesive element whereby the sense of family unity could broaden out into the nobler and wider conception of nationality. It is indeed highly probable that the Welsh would ultimately have compassed national unity on the lines upon which their constitution was based, but it would have been a work of time, and would have to be wrought out through much intestine disorder. It would also have involved the modification, perhaps the subversal, of the principle of equality which gave to the tribal bond its strength, and would probably have proceeded in the direction of class dependence which was the basis of the English system. This system, carried out with firmness and equity, through the personal power and statesmanship of the Conqueror and the first two Henrys, was that under which England has developed to be what we know her to-day.

It is, indeed, evident that the Welsh constitution—at any rate the element of sovereignty within it—was

rapidly assimilating certain ideas associated with the power of a feudal monarch. Llywelyn ap Iorwerth is a much more feudal ruler than his father Owain Gwynedd. His attempt to secure the succession of his son David, by assembling the Welsh chieftains at Strata Florida Abbey in 1238, to do homage and swear fealty to David, was a distinct departure from Welsh constitutional practice, and was copied from the methods of the English kings. David, we are expressly informed by the Welsh chronicles, endeavoured to introduce English laws into Gwynedd, though it is questionable whether he met with much success. Probably his reforms were rather in the direction of the consolidation of a body of court functionaries; and it is to some such action as this that I would look for the explanation of what are known as the Fifteen Tribes. Some of these chieftains, indeed, distinctly appear as holders of courtly offices, and their descendants would, no doubt, have developed into political or judicial functionaries, had not the conquest of Edward I swept away the cause of their existence. This was the natural tendency. Feudalism exalted the power of the chief. It was but natural that the Welsh princes should look with envy upon the irresistible force that accompanied the decrees of the King of England. On the other hand, there was the intense conservatism of a system which, though much of it had become meaningless and out of harmony with the new forms of activity that were becoming manifest, still presented many features of attraction and preserved its hold over the sentiments of the nation. It is this play of institutions, founded upon absolutely different conceptions of society, that renders the study of the political and economic history of the English occupation of Wales so interesting, and withal so difficult.

Of the difficulties arising out of the existence of the two systems, the English and the Welsh, we gain a glimpse in the complaint addressed to the Archbishop of Canterbury by the men of Tegeingl, a few years

before the incorporation of Wales into the realm of England. They complained that, "First they were spoiled of their rights and privileges and customs of the country, and were compelled to be judged by the laws of England, whereas the tenor of their privilege was to be judged according to the laws of Wales, at Tref Edwin, at Rhuddlan, and at Caerwys." But, while this complaint that they were judged by the laws of England was constantly urged by the Welsh, it appears from the evidence taken before the Commission of 1280-1, appointed to inquire what the laws of Wales really were, that in actual practice the Welsh preferred the judicial procedure of England. So, also, we find that the men of the lordship of Kerry, in Montgomeryshire, petitioned Henry III that the English laws should run through Wales and the Marches. The English insistence upon the adoption of their own legal and fiscal procedure emanated from their opinion of the superiority of those methods. But though the Welsh clearly appreciated the great excellence of certain portions of the English law, they had not arrived at that stage of development at which their own institutions had been entirely outgrown. The report of the Commissioners of 1280-1 probably led Edward to see that the adoption of a policy of total subversion would be unsatisfactory, even if enforced by the strong hand, and that the wise course was to permit the continuance of those features of Welsh law which still retained some vitality, such as the equal division of inheritance between all the heirs, and the method of assessing the revenue. In this broad and statesman-like spirit, the ordinance known as the Statute of Rhuddlan, was drawn up soon after the thorough conquest of the country in 1282-3.

One of the immediate results of the conquest was the establishment of fortified towns, having charters of privileges strictly confined to the burgesses who were induced to settle therein. Such were Flint, Rhuddlan, Conwy, Beaumaris, Caernarvon, Criccieth, and Har-

lech. These towns were, no doubt, established as much as centres of influence to wean the Welsh from their pastoral mode of life, as were the strong castles intended for a menace and mark of subjugation. The charters are in practically identical terms; there is no expressed exclusion of Welsh burgesses, but we know from other evidences that the privileged townsmen must have been entirely English. In the 18th Edward I (A.D. 1290), a charter was granted to the town of Caerwys, conferring on the burgesses similar liberties to those accorded to the English castellated towns, but no importation of English seems to have taken place, nor does there appear to have been any intention of erecting a fortress. The question naturally arises, why Caerwys should have been selected for this honourable distinction.

Some years later (*i.e.*, in the 31st Edward I, A.D. 1303), a charter was granted to the vill of Rhosfair, in Anglesea, which from this circumstance soon afterwards acquired the name of Newborough. The terms of the document are similar to that of Caerwys. Now, there seems to be as little reason for elevating Rhosfair into a borough, and according to it considerable privileges, as there was in the case of Caerwys. No castle was built there, nor was an English colony introduced. Why, therefore, were these two towns thus distinguished? I venture to suggest that the reason is to be sought in the fact that both places had been the private patrimony of Llywelyn ap Gruffudd, the last Prince of Wales, and that, by virtue of the rebellion and death of a revolted subject of the English Crown, these estates (and, of course, those of Llywelyn's adherents) had passed into the direct possession of the English monarch. And that either to mark his or his son's assumption of the personal, as well as political, power of Llywelyn, or from a wisely sentimental desire to propitiate the Welsh, Edward elevated the two places most closely associated with the last Welshman who bore the title of Prince of Wales to positions of

honour, altogether out of proportion to their real geographical status. The Rev. Henry Rowlands, author of *Mona Antiqua*, thus refers to the borough of Rhosfair: "This parish [Newborough] was anciently a demesne of the Manor of Rhossir, which was situate here. Formerly, it was not called a township, but a manor, where the regulus or prince of the tribe fixed his residence and abode; wherefore formerly, under the government of the Welsh princes, this parish was divided into two portions, one of which I find to have been assigned for the more immediate duties of the court, according to the custom of the nation; the other, in a manner, held by free tenants, though bound to their lord by a predial covenant. The former of these again appears to have been laid out in two ways, and accordingly maintained two orders of domestic servants; that is to say, first, those domestic stewards who were wont to call themselves *Maerdreus*, having for their possession twelve gavels (the British nation gave the name of gavels to certain portions of land which were allotted to tenants in right of homage); secondly, those fellows of the meanest sort, called *Gardenmanni* (*Garddwyr*), who occupied twelve small gardens; these people were very much engaged in drudgeries. The second portion of the manor, which was designed for works, reckoned only eight gavels for its possessors, and from the circumstance of that possession it gave them the name of free natives, whose posterity even to this day [*i.e.*, circa 1710] occupied their possessions, with appurtenances, by hereditary right. Thus, in those ages, was the parish divided; but afterwards, when the ancient government had passed away, the Princes of Wales and the Kings of England converted the first-named portion of the manor which lay nearest the prince's court, by the emancipation of the vassals and the bestowal of privileges, into a borough."¹ We may be tolerably certain

¹ *Arch. Camb.*, 1st Series, vol. i, pp. 305-6. Though Rowlands was perfectly well aware that the mediæval name of this place was

that this description of the borough of Rhosfair is equally applicable to the borough of Caerwys. It is unfortunate that in the case of Caerwys we are without the evidence that has been preserved of the past condition of Rhosfair in Anglesea. Such isolated facts as we are able to glean go to prove that the circumstances of the two places were identical, and we are therefore able to appreciate the reasons why they were similarly treated. I append a copy of the enrolment of a confirmation of the charter of Caerwys, obtained the 9th Henry IV, setting forth the earlier charters to the town. The original of the charter is amongst the Mostyn muniments. The commercial importance thus given to Caerwys was purely factitious, as it also was in the case of Newborough. No exercise of the royal patronage could put them on an equal footing with the towns that were stationed on the direct path of prosperity, and they gradually declined, until it was left to a later generation to wonder at and almost to doubt the existence of their former dignity. Caerwys, like Flint, was regularly farmed at an annual rent, and the amount accounted for among the annual receipts of the Chamberlain of Chester.

We obtain an interesting glimpse of Caerwys in the 31st year of Edward III (A.D. 1357), the full unfolding of which would lead me into digressions altogether beyond the limits of this paper. In that year the temporalities of the see of St. Asaph were seized into the hands of the Black Prince, as lord of the principality of Wales. We accordingly have an account of the revenue accruing from them, drawn up for the year ending 3rd February 1358, by the Prince's officer, Ithel ap Kynwrig Sais. From this we learn that the vill of Bryngwyn, one of the townships of the parish of Caerwys, belonged in equal shares to the Bishop and the Cathedral chapter. This vill was then occupied by the free tribal family of Ithel, and by the tribal family

Rhosfair, he persisted in calling it *Rhossir* (i.e., *Rhos-hir*), as "proceeding from the natural propriety of the place."

of Gwerthnoit (Gwaethvoed), which had once been unfree (*nativus*) but was then free. The collective members (*progenies*) of these family holdings (*lecti*) owed the Prince 22s. 4d. and 25s. per annum, respectively, the difference between the two sums being, no doubt, the extra rent paid by the family of Gwaethvoed upon its emancipation. This "goresgyniad", or "superascension", which is the term used in the Welsh laws for the process by which the unfree ascended to freedom, may have dated from the grant of Edward's charter to the borough, or it may have been the result of a grant, whenever and by whosoever made, of the township of Bryngwyn to the Church.¹ I cannot stay now to enter into the many interesting points of Welsh custom called up by this entry. I will content myself with referring to Mr. A. N. Palmer's *History of Ancient Tenures in the Welsh Marches*, for an admirable exposition of Welsh social and economic institutions. There is another item, however, to which I must call attention; it is that of 5s., which proceeded from land called Gaeulescop (that is, Gavael Escob, the Bishop's holding) in Hendrecayrus. I know not whether the Bishop is still owner of a small piece of land in the parish of Caerwys, nor have I been able to trace the period at which it became part of the temporalities of the see; it was probably before the Edwardian conquest. The term Hendre Cayrus deserves attention. It points to a higher antiquity, and probably also to a superior dignity, to the places in the vicinity; and it is a coincidence of importance in the comparison of Caerwys with Newborough, to note that a part of the latter parish was called Hendre Rhosfair. This lay outside the borough limits; and we may fairly conjecture that the outlying portion of the parish of Caerwys beyond the

¹ Three persons whose privileges increase in one day: the first is where a church is consecrated in a *taeog trev* (*captiva villa*) with the permission of the king; a man of that *trev*, who might be a *taeog* in the morning, becomes on that night a free man. See Dimetian Code (*Laws of Wales*, vol. i, p. 444).

borough boundary was that known as Hendre Caerwys; this was also that portion of the parish called for fiscal purposes the ringildry of Caerwys, from the circumstance that it was the sphere of a ringild or rhingyll, an officer of whom mention is made in the Welsh Laws, and whose originally legal functions became widened, under the English administration, so as to include the collection of local taxes. It was usual to appoint different officers for the collection of subsidies due from the town, and for the collection of those due from the ringildry. The same two sets of appointments were also made annually for the town of Rhuddlan and for its outlying district; and it is interesting to observe that while a Welsh name is quite exceptional amongst the Rhuddlan town officers, English names are equally absent from the officers of the ringildry of Rhuddlan. But in Caerwys the local officers of the inner and outer districts are always Welsh, and the circumstance proves that the original Welsh families had neither suffered deportation, nor had had their borough invaded by an alien colony.

I have been able to find no direct references to Caerwys, nor to the hospitable mansions that stood within its parochial bounds, in the poems of the mediæval Welsh bards. Allusions to the district of Tegeingl are frequent, and it is hardly possible to doubt that the walls of Maesmynan had not frequently resounded with the songs of Cynddelw, Llywarch ap Llywelyn, and others. One very striking circumstance in the *comptus* of Ithel ap Kynwrig Sais of the lands of the see of St. Asaph, to which I have already alluded, is that one of the holdings of a free tribal family in the vill of Branau (which is identified by Archdeacon Thomas with Bryngwyn, in Tremeirchion), was known as *lectus Prydydd y Môch*. This was the appellation of Llywarch ap Llywelyn, one of the most famous bards of the twelfth-thirteenth centuries, of whose poems we have more than thirty pieces preserved in the *Myvyrian Archæology*, most of them being in laudation of

the chiefs of Gwynedd. He is the only personage in Welsh history who bore the title of the "poet of the swine"; and there can be no doubt that we shall be perfectly safe in considering that one of his rewards as laureate of Gwynedd was a grant of free tribal land in the township of Bryngwyn, in the parish of Tremeirchion. It is very gratifying to be able to give a local habitation to one of the most eminent names in Welsh mediæval literature.

Caerwys continued to retain its Welsh sympathies. In the troublous times of Owain Glyndwr, Flintshire declared warmly for the last of the Welsh chieftains, but the centre of the disturbance was soon removed further westward, and the county settled down into dulness once more.

I will not enter upon the connection of Caerwys with the great Eisteddfod of Queen Elizabeth's reign. I need only say that the position occupied by the town both before and immediately after the English conquest appears to me to bring the bardic congress of Gruffydd ap Cynan within the bounds of historical probability, though there is no direct evidence on the point.

Confirmation of the Charter of Caerwys.

(Record Office, Patent Roll, 9 Henry IV, p. 2, m. 5.)

Rex omnibus ad quos, etc. salutem.

Inspeximus quasdam litteras patentes Domini Ricardi, nuper Regis Anglie, secundi post conquestum factas in hec verba :

[RICHARD II.] Ricardus, Dei Gratia, Rex Anglie et Ffrancie, et Dominus Hibernie, omnibus ad quos presentes littere pervenerint salutem.

Inspeximus cartam quam Dominus Edwardus, nuper Princeps Wallie, Dux Cornubie et comes Cestrie, patris nostri, fieri fecit in hec verba :

[THE BLACK PRINCE.] Edwardus, illustris Regis Anglie filius, princeps Wallie, dux Cornubie et comes Cestrie, episcopis, abbatibus, prioribus, comitibus, baronibus, militibus, justiciariis, vicecomitibus, et omnibus ballivis et fidelibus suis salutem.

Inspeximus cartam, quam celebris memorie Dominus Edwardus, quondam Rex Anglie, proavus noster, fecit Burgensibus ville nostre de Cayrus in hec verba :

[EDWARD I.] Edwardus, Dei Gratia, Rex Anglie, Dominus Hibernie, et Dux Aquitanie, archiepiscopis, episcopis, abbatibus, prioribus, comitibus, baronibus, justiciariis, vicecomitibus, prepositis, ministris, et omnibus ballivis et fidelibus suis, salutem.

Sciatis nos concessisse et hac presenti carta nostra confirmasse hominibus ville nostre de Cayrus in Wallia quod villa illa decetero liber Burgus sit, et quod homines eundem Burgum inhabitantes liberi sint Burgenses, et quod habeant gildam mercatoriam cum hansa, et omnibus libertatibus et liberis consuetudinibus ad liberum Burgum pertinentibus, quales videlicet habent liberi Burgenses nostri de Aberconewey et Rothelan in Burgis suis vel alii Burgenses nostri in Wallia. Quare volumus et firmiter precipimus, pro nobis et heredibus nostris, quod villa predicta decetero Liber Burgus sit, et quod homines eundem Burgum inhabitantes liberi sint Burgenses, et quod habeant gildam mercatoriam cum hansa, et omnibus libertatibus et liberis consuetudinibus ad liberum Burgum pertinentibus, quales, videlicet habent liberi Burgenses nostri de Aberconewey et Rothelan in Burgis suis, vel alii Burgenses nostri in Wallia sicut predictum est. Hiis testibus venerabilibus patribus, R. Bathon' et Wellen', D. Dunelmen', et W. Elie'n' episcopis, Gilberto de Clare, comite Gloucestr', Johanne de Warennia, comite Surreia, Henrico de Lacy, comite Lincoln', Reginaldo de Grey, justiciario Cestr', Johanne de Sancto Johanne, Willelmo de Latimer, Petro de Chaumpnent, Petro de Chauumpaigne et aliis. Datum per manum nostram apud Kyngesclipston' vicesimo quinto die Octobris anno regni nostri decimo octavo [A.D. 1290].

Et quia in carta predicta prefatis Burgensibus concessa aliqui diverse mete limites sive bunde ad quas precinctia dicti Burgi d' extendere, et infra quas libertates ipsius Burgi exactionari debeant non specificant' proprie quod dicti Burgenses super libertatibus eis concessis ut accipimus fuerunt inquietati et eciam impetiti Nos eorum indempnitati providere volentes in hac parte similiter et quiete concessimus pro nobis et heredibus nostris iisdem Burgensibus quod diverse mete et bunde Burgi predicti et libertates ejusdem decetero teneantur et observentur infra limites et loca subscripta et per diversas metas et bundas Burgi predicti habeantur et teneantur imperpetuum, et quod libertates Burgi predicti infra eadem loca et limites et usque ad ea juxta vim et formam concessionis de eisdem libertatibus per predictum Dominum Regem proavum nostrum dictis Burgensibus facte absque impedimento nostri vel heredum nostrorum, justicii camere nostri, vicecomitum, escaetorum aut aliorum quorum ministrorum nostrorum aut heredum nostrorum perpetuis temporibus existantur, videlicet, a via juxta Crucem vocat Crosse Wyaun que ducit versus Marian Croyken, et sic per

lineam ad aquam de Croyken ad viam apud ubi descendit in quendam rivulum qui vocatur Calghok (? Galghok), et sic sequendo illum rivulum usque aquam de Willar, et sic sequendo illam aquam, et bundas terrarum domini Reginaldi de Grey dimittendo illas terras extra bundas usque predictum crucem ubi predictae bunde inceperunt. Et quia nolumus abbreviare vel minuire in aliquo proficua nobis pertinentia de hominibus manentibus infra dictas metas et bundas, seu de tenentibus eorundem hominum infra easdem extra villam de Cayrus, nec relevia vel servicia alia quaecumque de predictis hominibus, et eorum tenentibus nobis debita extinguere, vel in aliquo minuire, volumus quod Ballivi ejusdem libertates per preceptum nostrum, seu vicecomitis nostri de Fflynt, aut ragloti nostri de Englefeld, qui pro tempore fuerint, faciant executionem pro predictis proficuis et serviciis nostris predictis infra dictas metas et bundas et de eisdem proficuis et serviciis nobis, aut vicecomitibus et raglotis nostris predictis integre ad opus nostrum respondere teneantur. In cujus rei testimonium has litteras nostras fieri fecimus patentes, hiis testibus, venerabili patre Johanne, Assaven' episcopo, Bartho' de Burgherssh, justiciario nostro Cestrie, Reginaldo de Grey domino de Ruthyn, Reginaldo Lestraunge domino de Ellesmere, militibus John de Delves, locum tenentem prefati justiciarii nostri, Johanne de Brunham sum'one Camerario nostro Cestrie, et aliis. Data apud Cestrie, sub sigillo scacarii nostri ibidem, vicesimo die Augusti, anno regni domini E[dwardi] Regis patris nostri tricesimo. [A.D. 1357.]

Nos autem concessionem et voluntatem predictas ratas habentes et gratas eas pro nobis et heredibus nostris, quantum in nobis est, dilectis nobis Burgensibus Burgi predicti et eorundem heredibus et successoribus Burgensibus Burgi illius concedimus et confirmamus sicut carta predicta rationabiliter testatur et prout iidem Burgenses et eorum predecessores Burgum predictum hactenus tenuerunt et libertatibus et acquietantiis predictis rationabiliter usi sunt et gavisi. In cujus rei testimonium has litteras nostras fieri fecimus patentes. Teste me ipso apud Westmonasterium die Junii anno regni nostri secundo [A.D. 1379].

Nos autem concessionem voluntatem et confirmationem predictas ratas habentes et gratas eas pro nobis et heredibus nostris quantum in nobis est dilectis nobis nunc Burgensibus Burgi predicti et eorundem heredibus et successoribus Burgensibus Burgi illius concedimus et confirmamus sicut carta et littere predictae rationabiliter testantur, et prout iidem Burgenses et eorundem predecessores Burgum predictum hactenus tenuerunt et libertatibus et quietantiis predictis rationabiliter usi sunt et gavisi. In cujus rei etc. T. R. apud Westmonasterium primo die Septembr'. [A.D. 1408.]

LINGEBROOK PRIORY.

BY R. W. BANKS, ESQ.

LELAND, in his *Itinerary* (vol. v, p. 10), mentions this house in his list of abbeys in Herefordshire as "Lynebroke, a place of nuns, within two miles of Wigmore, in the Marches between Herefordshire and Shrewsburyshire", and adds that the Mortimers, Earls of March, were its founders. Dugdale, in his *Monasticon*, unfortunately included it in his list of the alien abbeys, which were finally dissolved in the reign of Henry V, as "Limbroke, Heref., Aveney in Norm. (Pat. 26, Ric. II.*)" Tanner, in his *Notitia Monastica*, considers the reference to Aveney to be an error for Aulney, which had a cell in Lincolnshire called Linbergh. Dugdale's error has, nevertheless, been continued, and has been treated as correct in the recently published Diocesan History of Hereford. A careful search in the Extents of the lands of alien priories, co. Hereford, 3 Ric. II, and in the list of alien priories in *Miscellanea* of the Exchequer Rolls, 23 Edward I, makes it certain that Lingebrook, which has been gradually altered to its present name of Limebrook, was never an alien priory. Tanner, after referring to the supposed error, says that it is more certain that about a quarter of a mile from the left bank of the river Lugg was a priory of nuns of the Order of St. Austin, founded by some of the Mortimers as early as Richard I, which continued until the general suppression.

The site of the Priory is marked as "Abbey" in the first Ordnance Survey, in the parish of Lingen, near the road which leads past Kinsham to Wigmore, by the side of a small brook which soon afterwards finds its way into Lugg. Nothing remains but a few ruined walls of rubble-work and foundations, which give no indications of monastic occupation.

It remains to give a brief narrative of what may be now gathered relative to the Priory and its possessions. In the *Taxatio* of Pope Nicholas (1291), the lands within the diocese of Hereford, of the nuns of Lyngebro, in Erleslen (Eardisland), Upton, Bodenham, Burton, and Morton, are taxed at £6:8:8. The church of Clifton, in the deanery of Burford and archdeaconry of Salop, also then belonged to the Priory. A note of a different reading of the MS., at the foot of the page, adds "pauperum" to "monialium",—a term which appears to have been well applicable down to the time of their suppression.

In 1227 the Prioress of Lingebruk was summoned to make answer to the coheirs of Walter Muscegros deceased, whose lands, by reason of trespasses imputed to him during the then late disturbance in the kingdom, had been given by King Henry III to John L'Estrange deceased, viz., lands in Wlfreton, Rettir, and Bodenham, to hold according to the form of the *Dictum of Kenilworth*,¹ the coheirs being prepared to redeem the same according to the said *Dictum*; but the Prioress had entered the tenements in Bodenham, and detained them. The Prioress said in answer that the said Walter enfeoffed John L'Estrange of the said tenements, and that he enfeoffed Walter de Ebroucis (Devereux), who enfeoffed Nicholas Duredent, who enfeoffed Master John de Croft, who gave the same to the Prioress in frankalmoign; whereupon the Court ordered the Rolls of Chancery to be searched for the alleged gift by Henry III to John L'Estrange. The result of the suit is not stated.²

In May 1281 the royal licence was granted to Richard de la Legh to give 24s. of rent in West Bradeleye to the Prioress and nuns in frankalmoign; and in May of the following year licence was granted to John de Croft

¹ Drawn up on the surrender of the Castle of Kenilworth to the King. Under it the rebels were enabled to redeem their forfeited lands on payment of a certain number of years' value, calculated with reference to their offences.

² Coram Rege Roll, March, 6-7 Edward I, No. 42.

to give to the Priory one acre of meadow in Ayston.¹ Elizabeth and Joan, two of the daughters of Edmund Lord Mortimer, are recorded in the history of Wigmore Abbey (Dugd., *Mon.*) as having been nuns of Lyngbroke Priory.

On the 20th of June 1309, a pardon was granted to the Prioress and nuns for acquiring, in the time of Edward I, after the passing of the Statute of Mortmain, from Roger de Mortimer the advowson of the church of Stoke Blez (Blisse), which was held of the King in chief, without licence, with power to appropriate the same; and on the 23rd of December 1336 a pardon was granted to the Prioress for acquiring 116s. 6d. of rent in Adforton, co. Salop, from Thomas de Baryngton without licence.²

On the 20th of February 1351, on payment by the Prioress of 100s. into the Hanaper of the Chancery, licence was granted to Adam Esger, clerk, to give and assign the manor of Brokkeswode Power to the Prioress and nuns for celebrating the anniversary day of William Power in the Priory, according to the ordinance of the same Adam; and on the 10th of July 1355, in consideration of the great poverty and miserable indigence of the Prioress and nuns, and of 30s. paid by them into the Hanaper, licence was granted to William de Waldebeof to give and assign to the Priory one messuage and 80 acres of land in Draycote, to celebrate the anniversary of the said William and Joan his wife after their deaths.³

It also appears by the Inquisitions post Mortem of Roger de Mortimer (22 Ric. II) and of Edmund de Mortimer (3 Henry VI) that the Prioress held of these Earls a fourth part of a fee in Brokeswode.

The Priory was surrendered to the Commissioners by Julian Barbor, the last Prioress, on the 28th of December 1539. In the Ministers' Accounts, 31, 32,

¹ Pat. Rolls, 9 Edward I, m. 20; 10 Edward I, m. 13.

² Pat. Rolls, 2 Edward II, p. 2, m. 2; 10 Edward III, p. 2, m. 9.

³ Pat. Rolls, 25 Edward III, p. 1, m. 31; 29 Edward III, p. 1, m. 30.

Henry VIII, No. 96, the site of the late house, with the buildings there, is said to be "most apt for the farmer", with gardens, orchards, and fisheries. It was then leased by the Crown to John ap Richard.

These notes may well conclude with an extract from Gasquet's *Henry VIII and the English Monasteries*, vol. ii, p. 464, and with an account of the possessions of the Priory on its dissolution:—

"The nuns had fallen under the Act for the suppression of the lesser monasteries, having an income of only £12 a year, but had purchased from Henry the perpetual continuance of their Convent by a payment of £53 : 6 : 8.¹ At the close of 1539, however, they were called upon to surrender to the King, and the five nuns were promised pensions, the Prioress £6, and each of the others 53s. 4d.; in all, they were to have £16 : 13 : 4 a year. The following are the charges made for obtaining that sum for them:

"William Thomas to John Scudamore, inclosing a Bill for getting the Pensions of the poor Nuns of Linbroke.			£	s.	d.
First, to write to Mr. Chancellor's clerk for making the warrant, and getting it signed	.	.	6	8	
Item, to Mr. Duke's clerk for writing out the pensions	.	.	6	8	
Item, paid to Glascocke to dispatch them from the seal	.	.	5	0	
Item, my Lord Privy seals fee for the head of the house	.	.	1	0	0
Item, Mr. Chancellor's and Mr. Duke's fees of every portionary at 11/	.	.	2	15	0
Item, for mine own labour	.	.	1	0	0
			£5	13	4."

Ministers' Accounts, 33 Henry VIII.

LYMBROKE PRIORY.

"Com' Hereford.

Pembridge.	Redd' in Marston	.	.	2	5	0
Ereslande.	Redd' in Barrow	.	.	11	4	
Broxwood.	Byrches Redd'	.	.	13	0	

¹ Augm. Offic., Treas., Roll I, m. 4b.

Roslen. Nonne House &c.	2	0	0
Broxwood. Maner'	£3	0	0
Broxwood. Herbag' de Powerswood	6	8	
Marston. Perquis' Curiaē	1	4	
Dilwyn. Lib' redd'	3	6	
Bodenham. Lib' redd'	1	8	5½
Hereford Civ'. Lib' redd'	3	4	
Leynthall Erles. Lib' redd'	2	0	
Eyton. Lib' redd'	4	0	
Letton. Lib' redd' Abbot of Wigmore	3	4	
Morton. Par. de Eye. Lib' redd'	11	0	
Shirley. Redd' de tenen' ad vol'	19	10	
Aymestra. Redd'	1	0	
Shyrley. Ten' &c.	1	0	0
Amestrey. Prat' voc' Pungall	13	4	
Cowarne Magna. Ten' et terr'	10	0	
Prat'. Esbroke	2	8	
Shobdon. Terr'	1	6	
Bodyngeton. Prat' et Bryngewod terr'	13	4	
Leyngyn. Mess'	6	8	
Stoke Blisse. Decima	1	10	0
Stoke Blisse. Al' decimae nuper Prioratui de Wormsley pertinen'	1	0	0
Lymbroke. Molend' cum clausis	10	0	
Dorwalde. Firma voc' Farleis felde prope Capellam de Dorwalde	10	0	
Dorwalde. Firma Capellæ ¹ St. Leonardi in, cum terr' eidem pertinen'	2	0	0
Lymbroke. Scit' Prior' &c.	5	12	11
Com. Salop':			
Ludlow. Lib' redd' Magistri Hospital' S'ci Johannis de Ludlowe pro terr'	12	0	
Com' Radnor':			
Prestene. Redd'	3	3½	
Com' Wigorn':			
Nunnepton. Mess' cum terris &c. infra Paroch' de C.....	1	6	8
Clifton. Mess' &c.	7	0	
Clifton. Firma terr' voc' the Parsonag landes cum decimis	1	5	8
Clifton. Al' decimæ	2	13	4."

R. W. B.

¹ See account of the discovery of remains, and drawing of Norman doorway, at Deerfold, *Arch. Camb.*, 4th Series, vol. iv, p. 335.

EVIDENCES OF THE
 BARRI FAMILY OF MANORBEER AND
 OLETHAN,
 WITH OTHER EARLY OWNERS OF THE FORMER,
 IN PEMBROKESHIRE.¹

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NOT the antiquary alone, bent on things pertaining to his favourite pursuit, neither the tourist from Tenby, nor the pedestrian plodding on his way for pleasure or for health, nor even the casual sportsman in search of game, within sight of the walls of Manorbeer, but one and each of these must have regretted, that some more authentic and less brief history of this interesting castle were forthcoming, involving the fortunes and vicissitudes of so many generations. For ourselves, we have looked into every available and recently printed authority dealing with that locality, and discover the same brief and incomplete details repeated in all, reproduced as a *réchauffé* from one common source.

In view of elucidating this subject, an attempt was made in vol. xi, 4th Series, of the *Archæologia Cambrensis*, to furnish some, till then unpublished, particulars respecting the earliest known possessors of that place; and additional evidences were given from the

¹ The authorities for this paper are—Giraldus Cambrensis, *Anglia Sacra*, Documents pertaining to Ireland (Sweetman); *Ordericus Vitalis*; Smith's *History of Cork*; *Irish Archæological Journal*; *Annals of the Four Masters*; Hoare's *Tour in Ireland*; Lodge's *Peerage of Ireland*; Roberts' *Calendarium Genealogicum*; *Inquisitiones post Mortem et ad quod Damnum*; *Brut y Tywysogion*, with other references quoted in *loco*.

Public Records on the same subject, in a later volume¹ of those Collections.

In respect of the actual building or structure, little, if any, further information is derivable from existing evidence, or such as has hitherto come to light. We have simply before us what has already been supplied by different writers, who, copying one from another, have left its early history as much in the dark as ever, spending pages over the etymology of the name of Manorbeer—a matter of very little, if of any consequence whatever.

Of its earliest known possessors, the Barri family, it seems possible to furnish some authentic details, and this will be mainly the purport of the present paper.

Manorbeer lies on the sea-coast between Tenby and Pembroke, and to those who may not have access to Leland, Hoare's *Giraldus Cambrensis*, or Fenton's *Historical Tour* through the county of Pembroke, we may supply the gist of their description of it. The latter observes: "The castle remains the most perfect model of an old Norman baron's residence, with all its appendages, church, mill, dove-house, ponds, park and grove still to be traced; and the houses of his vassals at such a distance as to be within call." Indeed, the building is also the most perfect and entire known of any remaining castellated structure. Some description of the seat of the Barri family is given also by Giraldus Cambrensis, who was a cadet of that house, and born at Manorbeer *circa* 1146.² His own words, more eulogistic of this his birthplace than quite merited, correspond in most particulars with its still existing features, save and except that certain lakes or fish-ponds, and enumerated vineyards, no longer exist; though the valley which he mentions and its rivulet still remain. Neither has the structure ever undergone any very material alteration, and was at the outset apparently designed both for residential and defensive purposes. This is to be inferred from the fact that its

¹ Vol. xiii, p. 166, 4th Series.

² Hoare's *Giraldus*, i, 201.

enceinte or main enclosure, in respect of this last, is furnished with no openings save loop-holes or similar apertures for the discharge of missiles, and that all its habitable apartments look inwards, facing an interior court. This conclusion as to the design of the edifice is probably correct; but one fact still remains unexplainable, save on very questionable grounds, how, namely, throughout the stormy ages of its existence, and centuries of civil commotion, the building has escaped the ravages as well of warfare as of time; and this last fact as to its existing condition¹ tends much to the supposition that its defensive character could not have been a primary consideration. Its gateway and entrance, nevertheless, point somewhat to the contrary, being strongly protected by flanking-defence; whilst, on the other hand, the fact that the church, though only a moderate distance from the castle, was even detached at all from it, and that no oratory, so usually concomitant with feudal strongholds in the earliest pre-Reformation times, has been discovered within its enclosure, tends more to the supposition of a residential rather than of a defensive structure in its character. In this church there still remains a recumbent monumental figure of a knight in chain-armour, the crossed legs of which, whilst denoting the crusader, point, by the shield charged with the Barri coat, to a member of that house. The connection of the Barri family with the Princes of the House of Dinevor may have contributed to its almost miraculous escape from ruin and overthrow, but its maintenance and preservation must have been the result of care on the part of succeeding holders.

¹ This condition may also, possibly, be attributable to what is recorded in the *Cambrian Register*, ii, 96, from a MS. of George Owen of Henllys: "The buildings of the antient castles (of Pembroke-shire) were of lyme and stone, soe verie strong that none of the masons of this age can doe the like; for although all, or most of them, have endured for diverse hundred yeares past, yet are they in such wise knit together as if the lyme and stone did incorporate the one the other, and it were easier to dig stones out of the mayne rock then to pull down an old wall."

It is probable that the Barris, in the absence of proof to the contrary, were the original founders of Manorbeer, and that its erection may be ascribed to William de Barri in the early part of the twelfth or end of the eleventh century, being the first of whom we have any reliable record.¹ An earlier founder might, we think, be sought in Gerald de Windsor, which would place the era of its foundation in the eleventh century, a generation earlier. He had married Nesta, daughter of Rhys ap Tewdwr (Theodore), and it was her daughter whom William de Barri then had married. William de Barri is, however, the first known or recorded possessor of Manorbeer, after arriving in Wales in the train of Arnulph de Montgomerie,² as one of his associates.

¹ The MS. of George Owen of Henllys (*Camb. Reg.*, ii, 102) attributes the erection of *all* the first castles and strongholds in Wales to this very era of Strongbow: "Onely one general note I think good to give in this place, that all the castles and townes of this country for the most part were built by our conqueror, Erle Strongbowe, and his Knights to whom he gave the land."

² Arnoul or Arnulph de Montgomeri was a younger son of Roger de Montgomeri, Comte de Bellême, the well-known Norman follower of the Conqueror, who made him Earl of Shrewsbury and Arundel. He had a sort of "roving commission", as one may say, from the King to conquer and obtain what he could by the sword, in South Wales, for as early or earlier than King Stephen, even in the time of Rufus, and in the following reign of Henry I, the chieftains who had established themselves in the west of England sought (as an addition to their pay) the license of conquest in the contiguous country of Wales. (*Gesta Stephani Regis*, p. 940.) Many obtained regular permission, many gave themselves permission, to invade the Welsh territory with or without "letters of marque". The former case is thus recorded by Giraldus Cambrensis (*Itiner. Wallie*), "invadendæ Cambriæ facultatem petiverunt"; and again, "cui Rex dedit licentiam conquiendi super Wallenses" (*Mon. Angl.*). To Arnoul de Montgomeri is attributed the erection of Pembroke Castle, from which he was sometimes named Earl of Pembroke; and the appointment of Gerald de Wyndesore, one of his Anglo-Norman adherents, as Governor or Lieutenant thereof. When Arnoul de Montgomeri joined in rebellion against Henry I, that King transferred the government of Pembroke to Gerald de Windsor, the husband (as observed) of Nesta, the King's late concubine. Whether Arnoul then fortified his Castle of Pembroke, as is said, on

The record-evidences of the Barri family, both of Manorbeer (known also as Maynebir), co. Pembroke, and the great baronial house of the same name in the county of Cork—for both deduce their descent from the same origin—are more or less encompassed with the difficulties which beset every descent tracing back to so remote a period, and more difficult to be recorded with trustworthiness, by how much the more the history of their remote ancestry pertains to a date of which the records were few, and those few mostly untraceable and lost to posterity. This observation, perhaps, concerns more especially the immediate Anglo-Norman occupants of Manorbeer, after the first William de Barri; those Barrys, namely, who, though *apparently* severed from their Irish relations and kinsmen, carried on the descent to its last known holder (or occupier) David de Barry, *temp.* Edward III.

With the possessors of the great seignories of those who passed over into Ireland, in due time Lords Barry of Barrymore, the case is essentially different. The former are quite untraceable in Pembrokeshire or Wales after the latter part of the reign of Edward III, whereas the Irish family of bygone days rose to note and eminence, from the time of the establishment of English rule in Ireland, down to the extinction of the title derived from the Barrymore Barony, and its lineal holders at the beginning of this century. And this is so far explainable, if the observation, made somewhere,

behalf of his brother, the Earl of Shrewsbury, is not clear; but both he, his eldest brother Robert de Bellême, and (according to Orderic Vitalis) his other brother, Roger of Poitou, were outlawed and banished the kingdom *circa* 1112, and their estates became forfeited to the Crown. The same chronicler gives his wife as Lafracoth, a daughter of one of the kings of Ireland, and asserts that through this alliance Arnoul aspired, in due course, to succeed his father-in-law. Nevertheless, when Magnus, King of Norway, invaded Ireland, and was killed, Arnoul's wife was forcibly taken from him by her father. This would have occurred about 1114-15, for twenty years afterwards we find him reconciled to the King, and his death is subsequently recorded. (*Uf.* Ordericus Vitalis, Pars III, lib. xi, p. 794, ed. Migne.)

we think, in the pages of *Irish Family History*, is grounded on reliable fact, that the pedigrees of the original Anglo-Norman conquerors and colonists of Ireland were more carefully kept in that country than those of their kinsmen and contemporaries who remained settled in England. As evident examples in support of this, may be cited, at any rate, the genealogies of the Anglo-Irish Fitzgeralds (house of Leinster); the Butlers (that of Ormonde); the De Courceys (Barons Kinsale); the Barrys (Earls of Barrymore); and the Roches (Lords Viscount Fermoy). This observation, however, can only apply to the Barry descent after the first two generations, for to Giraldus de Barri himself is alone due what we know of them. It is palpably evident that the history of the Barrys of Manorbeer is the history of those also who became seated in and identified with Ireland. They are so authentically associated with the first conquest of that country, that the historical details of the first adventurers and their Anglo-Irish successors, for three or four generations, in their conquered and allotted territories, are to some extent, if not entirely, the history of the occupants of Manorbeer during that same period. In the latter part of the reign of Edward III, however, Manorbeer and its estates passed entirely out of the hands of the Barri family. The far greater importance which they acquired in their newly conquered and adopted country, as Lords of Olethan, etc., made them undoubtedly more indifferent to their English estate, and so it happened that, by some apparent failure of the ultimate proprietors' right, the lands became escheated and forfeited to the Crown. This may explain how, after falling into the King's hands, Manorbeer became constantly and successively the life-tenancy of some court-favourite for the time being.

According to Camden and the *Itinerary* of Giraldus de Barri (chap. vi), the Barris derived their name from Barri Island situated on the shore of the Severn, or rather that of Glamorganshire, of which they were

the lords. These are authorities which it may be bold to impugn, but we would rather believe on the contrary, and assert that the island in question derived its name from them. The family is so thoroughly and unmistakeably Norman by name, that its original head was beyond doubt one of Duke William's followers at the Conquest of England; indeed, the name is still identified with the existing family of Barri in France, and known as belonging to Gascony and Guienne to this day.

Before dealing with the respective descents of the Barrys of Wales and those of Ireland, we may observe that from the time of the conquest of Ireland, when Robert de Barri accompanied his uncle Robert Fitz-Stephen in 1169-70, down to 1215, the Welsh and Irish properties must have been in the same hands, though between 1215 and 1324, the records seem to point to more than two lords. Chronologically arranged the Barrys¹ of Manorbear and the Anglo-Irish Barrys of Oletan, are distinctively the same persons at the subjoined dates, and this is confirmed by recorded evidence:—

LORDS OF MANORBEER.

1207, William, son of Philip
de Barri.
1244, David de Barri.
1301-24, John, son of David
de Barri.

LORDS OF OLETHAN.

1207, William, son of Philip
de Barri.
1244, David de Barri
1307-19, John, son of David
de Barri.

The most notable of the Manorbear family, and the first probable possessor of the castle and its estates (as observed), from whom the succeeding owners of it may be deduced, was William de Barri. He was the son of Odo de Barri, and married (according to some, as his second wife) Angereth (or Angharad), the granddaughter of Rhys ap Tewdwr, by that prince's daughter

¹ We use "Barri" and "Barry" indifferently, the older orthography being "Barri".

Nesta, who was thus sister of Robert Fitz-Stephen,¹ the prominent figure in the expedition of the first invasion of Ireland. Nesta² being sister (or daughter according to some) of Gruffydd ap Rhys, the ruling Prince of Wales at that time, his position by that alliance, in addition to his Anglo-Norman associations, became important and secure. He had been one of Arnoul (Arnulph) de Montgomeri's adherents, when Henry I (or as some assert, Rufus) entrusted to that individual, the conquest of that part of Wales, and doubtless obtained the said estates as his share on the partition of the country. We regard him, therefore, as the common ancestor of the two families, although, in

¹ Robert Fitz-Stephen is a person of too much consequence to pass over without further notice, for he was the first Englishman, or rather Anglo-Norman, who landed in Ireland with the *avant garde* of Strongbow's expeditionary force, his own party consisting of thirty knights, sixty esquires, and three hundred foot-soldiers or archers. He was the son of Stephen, Constable of Abertiny (or Cardigan) and Pembroke Castles, by Nesta, the sister of Gruffydd ap Rhys, Prince of South Wales. She had been one of Henry I's concubines, and had by him Henry, father of Miles and Robert Fitz-Henry, also adventurers under Strongbow. Her second husband was Gerald (ancestor of the Fitz-Geralds), by whom she had Maurice and William. This Maurice Fitz-Gerald accompanied Robert Fitz-Stephen, and was with him at the taking of Wexford in 1169-70. "After several successes", observes Dr. Smith (*History of Cork*, 1774) "he, together with Hugh de Lacy, Robert de Bruce, and his half-brother, Maurice Fitz-Gerald, were constituted by Henry II joint-Governors of Ireland." As soon as the English dominion was fairly established there by Henry II, the King, in partitioning the country, made large grants to those who had assisted in its reduction. He assigned the whole kingdom (or province) of Cork to Robert Fitz-Stephen and Milo de Cogan by charter dated 1177. This charter, according to Hovenden *in vita Hen. II*, was granted at the same time the King came to Oxenford and created his son John, King of Ireland.

² There exists the greatest possible contradiction in this descent. We follow the *Brut y Tywysogion* as the most trustworthy. According to that chronicle, Rhys, son of Tewdwr, began to reign A.D. 1077, was expelled 1087, and *ob.* 1091. His son (brother to Nesta), Gruffydd ap Rhys, *ob.* 1136; his son (Nesta's nephew), Rhys ap Gruffydd, flourished *t.* Henry II (1171), *s.* *Brut y Tywysogion*, pp. xxvii, xxx, 51, 53; xxiv, xxxi, xxxiii, xxxiv, 119, 151; xxiv, 211, 213.

point of fact, one and the same. He must have died before 1166, for at that date we have evidence that his son Philip was paying tithes of his mills and wool in Pembrokeshire.¹ (*Ang. Sac.*, ii, p. 469.)

THE BARRYS OF IRELAND.

William de Barri (aforesaid) had four sons, Walter,² Robert, Philip, and Gerald. Of these, the youngest is historically the best known as Giraldus Cambrensis, the early chronicler, and of this son we will make further mention *postea*. From the eldest son Robert (by the second marriage), and from Phillip the second son, all the Barrys of Ireland are descended. In as much as Robert's career was short-lived, and that he fell at the siege of Lismore, we are disposed to consider Philip as ancestor of the Irish branch, or of the Barrys generally.

Robert accompanied his uncle Fitz-Stephen as an adventurer in the conquest of Ireland, under Richard de Clare (second Earl of Pembroke, surnamed Strongbow), and formed one of the first detachment of the expeditionary force. The date of the expedition is given as A.D. 1169, and was undertaken in the first instance in favour of Dermot, provincial King of Leinster. His brother (Cambrensis) tells us that he was the first man who was wounded in the conquest of that kingdom,³ in attempting to scale the walls of

¹ In 1131 he rendered account for £10 for the land of his father, as by Pipe Roll of that year, and was then of full age. He is supposed to have died *circa* 1160, or possibly a year later.

² Walter is recorded as the son of a former wife.

³ Conspicuous above all others in the first invasion of Ireland. A few years before he undertook the task he had been betrayed by his vassals, when Constable of Cardigan (or Aberteivi), and given up to Rhys ap Gruffydd, who imprisoned him for three years, notwithstanding that he was his half-brother. By the intercession of his uncle, the Bishop of St. David's, and another half-brother, Maurice Fitz-Gerald, he obtained his release. (Cf. *Brut y Tywysogion*, p. 213.)

This is related to the same effect, with other particulars, in a letter of one Florence MacCarthy, written during his imprison-

Wexford, and characterises him as "one more desirous to be eminent than to seem so."¹ He was afterwards killed at the assault of Lismore in 1185. It was in that year we find Philip, the second son, to have arrived in Ireland. In the meantime Strongbow and other followers had landed near Waterford.²

He, like his elder brother had taken to a fighting

ment, to the Earl of Thomond in 1609, among the Add. MSS. in the British Museum (4793, fo. 18), showing clearly the part which Fitz-Stephen took. The letter on the "Ancient History of Ireland" goes on to state that Dermot MacMurchard, Chief of Leinster, having ravished a certain woman, "was driven out of the land, who went to King Hen. II, that was then in France (in 1168), by whom he was favourably used, and dismissed with letters to license" (Giraldus Camb., *Expug. Hibern.*, l. i, c. i, p. 760) "as many as would go here (in England) hence with him. In his return he conditioned at Bristol with Richard, the son of Gilbert Earl of Stranguel (Strongbow) to give him his daughter Aive (Eva) and Leinster after his decease; and from thence went to the Prince of Wales, Rice ap Grifine, who enlarged for him out of prison Robert Fitz-Stephens (*sic*) upon promise to follow MacMurchow, that went then for Ireland, where he kept secretly until Robert Fitz-Stephens, Maurice Fitz-Gerald, and others, came with 90 horse and 300 archers, whom the Earl of Stranguel (*Strigul* or *Pembroke*) followed at Bartholomew's-tide, in the year 1170, with 200 horse and 1000 archers, and married the daughter of MacMurchow, who brought Leinster under his obedience." (Cf. *Kilkenny Archaeol. Journal*, i New Series, p. 227. See further notice of Fitz-Stephen, p. 9.)

¹ "inter primos precipuus magis esse volebat, quam videri."

² Strongbow's followers at the Anglo-Norman invasion are supposed to have embarked at Milford Haven, and to have first set foot on shore at Baunow, on the coast of Wexford, in May 1170. Fitz-Stephen would seem to have led the advance-guard of Strongbow's force, and the chiefs of his party consisted of Myler Fitz-Henry, Milo Fitz-David, Harvey de Montmaurice, Maurice de Prendegast, with Robert de Barri. Giraldus Cambrensis (*Expugn. Hib.*, c. iii, pp. 761, 762) describes the first landing of the expedition, and the intelligence thereof conveyed to Dermot MacMurrough, the deposed King of Leinster. He says: "Cum igitur in Insula Bannuensi subductis se navibus recepissent, nunciis ad Dermicum missis, nonnulli ex partibus maritimis confluerunt." As the remuneration, agreed upon beforehand, for this aid, Strongbow had the Leinster King's daughter in marriage, and on the death of Dermot, in 1176, succeeded him as King of Leinster. The inheritance of his wife, Eva (the King of Leinster's daughter), as Countess of Pembroke, Strongbow parcelled out among his Anglo-Norman followers.

calling, and then went to assist his mother's brother, Robert Fitz-Stephen, in recovering the lands of Oletan, Killede, and Muscherie-Dunegan, which had been taken possession of by Ralph Fitz-Stephen, the son of Robert. Whether this Ralph was the Chamberlain of Henry II does not appear. These lands were the three cantreds near Cork, towards the east, which fell to the share or lot of Robert Fitz-Stephen, or those rather which he kept in his own hands out of the twenty-four cantreds¹ comprising the whole kingdom of Cork, which Henry II, when he portioned the country, assigned to the above Robert and one Milo de Cogan. The charter granting this territory is dated about 1177, and the grantees came to an agreement with Dermot, King of Cork, to rent out the whole number, save the seven contiguous to Cork, which they retained in their own possession. These seven cantreds were bounded on the east by the river Blackwater, and of them Milo de Cogan retained the four western as his own portion.

The portioning of the allotted territory occurred in 1179, and is confirmed by Giraldus Cambrensis (*Expugnatio Hib.*, lib. ii, c. 18). This younger brother attended Prince John in 1185, as his secretary, and arrived in Ireland in the same year with his brother Philip. By the inquisition taken after the death of Fitz-Stephen in 1182, it would appear that a moiety of the estates granted to him by the King, had been previously conveyed to Maurice Fitz-Thomas Fitz-Gerald his kinsman, before being created Earl of Desmond,² together with the castle and manor of Dunemarke. The remaining, already named, cantreds in Cork, he gave to Philip de Barri his nephew, who soon afterwards erected thereon the castles of Barry's Court, Shandon, Castle-Lyons, and Buttevant. Of these, Buttevant in the

¹ A cantred is composed of one hundred villages, both in Wales and Ireland.

² Desmond signifies in Irish "South Munster" (Smith). It was a county partly of Cork and Kerry.

barony of Orrery, said to derive its name from the war-cry or Barry motto, *Boutez en avant*, was afterwards one of the principal seats of this Anglo-Irish family. They were held by the service of ten knights, under a fiefment of Fitz-Stephen, and became the splendid seignories of the lords Barry, over which that family so long afterwards exercised the feudal rights. Still, although the Barrys exercised over the estates within their seignories a more than despotic sway, levying on the freeholders' produce, so called "coyne and livery," they were themselves in aftertimes subject to the Earls of Desmond, who claimed to be the chief or paramount lords.

In addition to the strongholds named, the Barrys erected other castles in the south and east of the county of Cork; they founded besides and endowed many religious houses, and became so important, that the family gave name to three baronies in that county, those of Barrymore,¹ Barryroe, and Orriria-Barria or Orrery. It has been observed, moreover, by some writer in speaking of the earliest Anglo-Irish colonists, and applies to the family under notice, that their zeal for the English interest was proverbial, "at a time the Anglo-Normans became more Irish than the Irish themselves." This political state of affairs would not appear to have lasted beyond the Wars of the Roses, when most of the lords or original colonists of Anglo-Norman blood, went back to England in order to assist their friends and kinsmen, and in many cases forsook and abandoned

¹ Coin and livery was an iniquitous extortion of ancient times in Ireland, exacted out of the Church lands. The fourth Article of the Synod of Cashel enacts that henceforth the Church lands and pensions of the clergy shall be free from all secular exactions and impositions, and that no lords, earls, or noblemen, or their children, shall take or extort any coin or livery, cosheries, or cuddies, or any such like custom, on the Church lands, etc. The custom is mentioned by Giraldus Cambrensis, which proves that his descendants had very little regard for the prohibition. (Cox, i, p. 25.)

² Barrymore barony contained 30 parishes, 204 plough-lands, or 79,159 Irish plantation-acres. (Smith's *Hist. of Cork*, i, p. 154.)

their Irish estates, the native Irish re-possessing themselves thereof, or overrunning them. Of these, the families of the Butlers espoused the cause of the House of York, whilst the Fitz-Geralds that of the Lancastrians. The Barrys were possibly an exception, and remained on their estates, but many quitted Ireland to take part in the civil wars of that period.

We purpose to enumerate the recorded members of the family in order of date, as far as possible, whether in undoubted direct descent, or unauthenticated as to their identity in the pedigree.

A.D. 1169, 1185 (15 Hen. II, 31 Hen. II). Robert, the eldest son (*ut supra*), accompanied Fitz-Stephen to Ireland; was wounded at the siege of Wexford, and subsequently killed at the taking of Lismore in 1185.

A.D. 1140, 1166, 1185 (31 Hen. II). Philip de Barri appears to have succeeded his father before 1166 (*Ang. Sac.*, ii, 469). He was the second son by the second marriage, and passed over to Ireland on the above occasion to assist his uncle in recovering the estates or cantreds in Cork, which Henry II had allotted to him, and dispossessing the usurper of them. He married, according to *Ang. Sac.*, ii, 468, a daughter of Richard Fitz Tancred, lord of Haverford.

A.D. 1146, 1185 (12 Stephen, 31 Hen. II). Giraldus Cambrensis, youngest son of William de Barri, of whom *postea*.

A.D. 1207 (8 John). William de Barri, son and heir of the foregoing Philip de Barri, is identified by King John's charter confirming to him the donation of the three cantreds in Cork, *i.e.*, Olethan,¹ Muscherie-Dunegan, and Killede, made by Robert Fitz-Stephen to his father Philip de Barri.

The witnesses to this confirmation of his lands in "Corcaia", were T., Bishop of Norwich; David, Bishop of Waterford; Simon, Bishop of Meath; Meyler Fitz-Henry, justiciary of Ireland; John Marshall; Philip de Prendegast; David de Rupe; Ranulph, earl of Chester; Saier, Earl of Winchester; Robert de Veteripont; H. de Nevil'; Gæoffrey de Nevil'. (Woodstock, Chart., John, m. 5.)

¹ Olethan was a cantred in the eastern extremity of Barrymore and in many records is named "Ivelheban". The Barrys, its owners, were for some time called Lords Barry of Castlelehan.

The evidences of William, third in descent from William of Manorbeer are numerous, being identified by his attestation to several charters of that period. In view of the identity of the Irish and Pembroke-shire stock, it might possibly be further worthy of note, that the several deeds are tested in England. William de Barri is witness to the grant made to Richard de Lati-mer of lands in co. Dublin (tested at Woodstock, 9 John, m. 5); to the grant to David de Rupe (Roche) of the cantred of Rosselither (Woodstock, 8th Nov., 9 John, m. 5); to the grant to the four brothers Fitz-Philip, of the cantred in which Dunleth is situated (Woodstock, chart., 9 John, m. 5); to grant made to Eustace de Rupe of three carrucates in the honour of Luske, by the service of half a knight's fee, to be rendered by guarding the King's city of Dublin (tested at Woodstock, 9th Nov., chart., 9 John, m. 5); to Jordan Lochard of Kilsanehan (Woodstock, 8th Nov., chart., 9 John, m. 5); to Richard de Cogan of the cantred Muscry Omitone (Woodstock, 9 John); to Philip de Prendegast of forty knights' fees (Woodstock, 9 John, m. 5); to Gilbert de Angulo of a cantred in Estyre (Tewkesbury, 12th Nov., chart., 9 John, m. 5). He witnessed further with Geoffrey Fitz-Peter, Earl of Essex; Ranulph, Earl of Chester; Saier de Quency, Earl of Winchester; and others, the grant and confirmation of divers lands to the convent of St. Mary of Grane and the nuns there, the gift of Walter de Ridelesford (Tewkesbury, 12th Nov., chart., 9 John, m. 5). He was also witness to other charters of the same period.¹

A.D. 1210 (12 John), Simon de Barri. Prest (*pay*) made to knights at the mead near the water called Struthe, on Wednesday (July 7), before W. Earl of Salisbury, and Richard de Mariscis. Among the names of knights mentioned is the above Simon de Barri, who, from the date, was possibly a brother of William, for the next following entry has every appearance of being his son.

¹ See Sweetman, *Calendar* (Irish documents).

A.D. 1221 (5 Hen. III). Eleven years later, viz. in 1221, we find Odo de Barri, who must have succeeded to the principal estates, for he is named with Kathel, King of Connaught; O., King of Keneleon; Dermot Macarthy, and other chief men in Ireland, as recipient of a letter (similar to one addressed to Thomas Fitz-Anthony), in which the King (Henry III) complains that since the death of King John (his father), he has received nothing whatever from the demesne-lands, rents of assize, or escheats of Ireland. (Westminster, July 17; Close Roll, 5 Hen. III, p. 1, m. 6, *dorso*.)

A.D. 1229 (14 Hen. III). Philip de Barri; mandate to the Justiciary of Ireland that the following knights, whom the King commanded to come with horses and arms, for his passage across the sea, remain in Ireland during the Justiciary's absence. (Close Roll, 14 Hen. III, p. 1, m. 15, *dorso*.)

A.D. 1235 (19 Hen. III). Odo de Barri; ostensibly the above. The King writes to Hugh de Lacy, Earl of Ulster, and others (among whom are Odo de Barri and David de Barri), thanking them for their services, and for remaining faithful to him while others recede from their fealty, etc. (Close, 19 Hen. III, p. 2, m. 1.)

A.D. 1237 (21 Hen. III). Robert de Barri, according to some, founded and endowed the Augustinian Abbey of Ballybeg, near Buttevant, dedicating it to St. Thomas.¹ Nevertheless, other testimony assigns its foundation to his grandfather, Philip, in 1229.

A.D. 1237 (21 Henry III). Philip de Barri is by the same authority said to have founded a priory for Dominicans on a site in Cork, now called Crosses Green. He is also said to have erected Ballybeg Abbey, the foundation of which is also attributed to Philip de Barri, the great-grandfather of the Lord Justice of Ireland in 1267.

A.D. 1234 (18 Hen. III), David de Barri had a grant of a market at Buttevant. Was killed 1262.

A.D. 1237 (21 Hen. III), Philip de Barri; the same, probably, with the foregoing, and brother of David. Mandate to Maurice Fitz-Gerald, Justiciary of Ireland, to cause Philip de Barri to be brought under judgment of the Exchequer for debts from him, by summons of that Court. (Woodstock; Close Roll, 21 Hen. III, m. 7.)

A.D. 1245 (29 Hen. III). Walter de Barri was a juror on inquisition taken by command of the King to the justiciary of Ireland, as to what lands Donatus, Bishop of Killaloe, had been deprived of; or as to whether the lands of Roscrea ought to

¹ *History of Ireland*, MacGeoghegan, p. 303.

belong to the bishopric of Killaloe; by whom they were alienated; and what worth. This inquisition was taken at Roscrea on Wednesday next after the Feast of St. Peter and St. Paul. (Inq. 29, Hen. III, No. 43.)

A.D. 1251-2 (36 Henry III). Philip de Barri, probably the above brother of David. By *Inq. p. m.* taken on Gerard de Prendegast, it was found that Philip de Barri held of him, in Balacha, one carrucate for one pound of pepper. (*Inq. p. m.*, 36 Hen. III, No. 61.)

A.D. 1234, 1257, 1267, 1273 (18 Hen. III, 2 Ed. I). David de Barri, Lord Justice of Ireland in 1267, seems to have been one of the most powerful and remarkable of the family, and by the services he rendered to the English Crown¹ increased its stability in Ireland; the thorough subjection to which he brought the MacCarthys, Kings of Cork, being, perhaps, among the most conspicuous. He was grandson of Robert, and great-grandson to Philip de Barri, the presumed founder of Ballybeg Abbey, to which he became a principal benefactor. According to the *Annals of the Four Masters* he founded, in 1251, the Abbey of Buttevant (Kilnamullagh), which thenceforth became the burying place of the Barry family. On the inquisition taken after the death of Gerard de Prendegast, in 1251, it was found that the same held of David de Barry, *in capite*, fourteen fees, four carrucates, and sixteen acres, by the service of two knights. It was also found that he held half a cantred in Corkoyhe of David de Barri, by the service of one knight. (*Inq. p. m.*, 36 Hen. III, No. 6.) He was constituted Lord Justice of Ireland in 1267. He, or, as is said, his father David had already, in 1234, obtained a grant in fee of a weekly market on Saturday, at his manor of Buttevant, and of a week's fair there, on the Vigil and Feast of St. Luke the Evangelist and the following days (17-24 Oct.). He had a further grant of a weekly market on Friday, at his manor of Karetto Thell'; witnesses to which were Edmund Archbishop of Canterbury and others. (Marlborough; Exchequer, Q. R. Miscellanea, $\frac{29}{4}$ m. 5; Sweetman.) About 1272, or shortly after, we find David de Barri named in a conveyance as surety for Maurice Fitz-Maurice, when the same was summoned to warrant to Thomas de Clare the town of Youghal. (Esc., 20 Edw. I, No. 117, m. 2.) He was living in 1273, having obtained in that year free warren in all his lands.

A.D. 1273 (2 Edw. I). William de Barri granted to the poor of Buttevant the whole of the Church of Cathirduggan.²

A.D. 1300 (28 Edw. I). Matilda de Barri, named as wife of

¹ Hanmer's *Chronicle*.

² *Mon. Hib.*

Maurice Fitz-John in inquisition of that date taken on Thomas Fitz-Maurice. (Roberts' *Cal. Gen.*)

A.D. 1301 (29 Edw. I). William de Barri, identified by an inquisition "ad quod damnum" of that date, relating to the Prioress and nuns of the Convent of St. John the Baptist in the suburbs of Cork; the Lady Superior being Agnes de Hereford. (Roberts' *Cal. Gen.*)

A.D. 1307 (1 Edw. II). John de Barri founded a house for Minorites of the Franciscan Order at Castle Lyons in the county of Cork. He also endowed the house of St. John the Baptist, of the Benedictine Order, within the suburbs of Cork (as above), with lands in Olethan and elsewhere.¹ He was probably the same who occurs under 1317.

A.D. 1310 (3 Edw. II). David de Barri. Writs issued to Maurice de Carew to distrain the lands of David de Barri and Maurice Fitz-Gerald for services, etc., due to the King as Lord of several of their possessions. (*Bibl. Lamb.*, i, fo. 38.)

A.D. 1317 (10 Edw. II). John de Barri (recorded as the grandson of David the Justiciary of 1267) was living at Buttevant at this date; possibly identical with the preceding John. He was father of David de Barri, according to some, and of

A.D. 1355 (29 Edward III), William de Barri and John Barri, both named in an inquisition "ad quod damnum" taken at Cork before William de Rose, Prior of the Hospital of St. John of Jerusalem, relating to lands in Cork.

A.D. 1359 (32 Edw. III). Gerald de Barri was at this date Lord Bishop of Cork.

A.D. 1376 (49 Edward III). William, son of Adam de Barri, had seizin from Richard de Sarsfield of a messuage and all his lands in Gougheston, in the parish of Kylaspullmallan, co. Cork.

A.D. 1390 (14 Ric. II). William Barri, chivaler, named with Joan his wife in an acknowledgment of the receipt of twenty-five marks. (Among the muniments of the Corporation of Rye; H.M.C., iii, 512.)

A.D. 1490 (6 Hen. VII). William de Barri did homage for his barony, and sat in Parliament, about 1490, as first Viscount de Barry of Barry's Court. He was killed by his brother David, Archbishop of Cork and Cloyne, in 1499. His successor was John Lord Barry and Viscount Buttevant, and his son was

A.D. 1499 (6 Hen. VII), David de Barry, brother of the first Viscount (as above), killed in his turn by Thomas Barry.

A.D. 1555 (3 and 4 Phil. and Mary). James Barry, Viscount Buttevant, who entailed his estates in favour of his cousin.

A.D. 1557 (4 and 5 Phil. and Mary). James Barry, Viscount

¹ *Mon. Hib.*, pp. 61, 681.

Barrymore, who sat in Parliament, as Premier Viscount, in 1559. His son,

A.D. 1585-1617 (28 Eliz., 15 James I), David Fitz-James Barry, Viscount Buttevant and Lord of Ibawne, joined in the rebellion with Gerald Fitz-Gerald, sixteenth Earl of Desmond. He paid a fine of £500 to make his peace with the Government, and became afterwards faithful and loyal to the Crown. In 1610 he raised the siege of Kinsale, and defeated the Spaniards, as General of the Provincial Forces.

A.D. 1601-28-39 (44 Eliz., 3 and 4 Charles I). David, Lord Viscount Buttevant (grandson to the foregoing), was created Earl of Barrymore. His son,

A.D. 1630-56-94 (6 C. I; 6 W. and M.), Richard Barry, second Earl of Barrymore, was succeeded in 1694 by Lawrence, third Earl, who in 1699 was succeeded by his half-brother, James, as fourth Earl.

From him descended :

A.D. 1717-48 (21 Geo. II, 25 Geo. II), James, fifth Earl of Barrymore, who was succeeded in 1751 by his only son,

A.D. 1751 (25 Geo. II, 13 Geo. III), Richard, born 1745, sixth Earl of Barrymore, and *ob.* 1773. His son, a minor at the date of his succeeding his father.

A.D. 1769-73 (13 Geo. III, 33 Geo. III). Richard, seventh Earl of Barrymore, died from an accidental discharge of a musket while escorting French prisoners from Folkestone to Dover in 1793. He was succeeded by

A.D. 1770-93 (11 Geo. III, 5 Geo. IV), Henry, his brother, eighth Earl of Barrymore. At his death (1824) the title became extinct, and with it the lineage of the main branch of this ancient family.

These two last noblemen not only encumbered their estates by mortgage, but conveyed away a large portion of them. The latter became overwhelmed with debt, and a story is told of this earl, whether true or not is uncertain, for the authority is not given, nevertheless, it is characteristic of the period, when licentious squandering was quite the form and fashion, and may be possibly well founded. It is related that, when residing at Ann Grove,¹ a tradesman called on the earl, for a settlement of his account. He was ordered refreshment, and shown every possible attention and hospi-

¹ One of the Barrymore seats, near Cork.

tality. Under the pretence of affording him some amusement, he was asked to look out of one of the reception-room windows, at a man half-naked and undressed, whom some of the tenantry or their men were preparing to "duck" in a piece of water ; inquiring what the proceeding meant, and what he had done to merit this outrage, the Earl informed him "that he was a rascally dun, and that he had a number of the same class tied up in an outhouse, waiting their turn" to be similarly dealt with. The creditor not quite relishing the treatment in prospect, took the hint and disappeared.

Thus far the Barrys of Ireland, until the extinction of the Earldom of Barrymore in 1824.

(To be continued.)

LLYFR SILIN.

YN CYNNWYS ACHAU AMRYW DEULUOEDD
YN NGWYNEDD, POWYS, ETC.

(Continued from p. 101.)

RHIWEDOG.

JOHN¹ LLOYD ap John² Lloyd ap Lewis Lloyd³ (1654)
ap William ap Elisau ap William Lloyd ap Moris ap
Sion ap Meredydd ap Ieuan ap Meredydd ap Howel
ap Dafydd ap Gruffydd ap Kariadog ap Thomas ap
Rodri ap Owain Gwynedd.⁴

Mam Elisau ap William Lloyd oedd ... verch Dafydd
ap Meredydd ap Howel ap Tudr ap Grono ap
Gruffydd ap Madoc ap Iorwerth ap Madoc ap
Ririd Flaidd.

Mam William Lloyd oedd Angharad verch Elisau
ap Gruffydd ap Einion ap Gruffydd ap Llewelyn
ap Cynwric ap Osber.

Mam Moris ap Sion oedd Gwenhwyfar verch Grono
ap Ieuan ap Einion ap Gruffydd ap Howel ap
Meredydd ap Egnion ap Gwgan ap Nerwydd ap
Gollwyn : un o'r 15 Llwyth Gwynedd.

Mam Sion ap Meredydd⁵ oedd Fargred verch ac eti-
feddes Einion ap Ithel⁶ ap Gwrgenau fychan ap
Gwrgenau ap Madoc ap Ririd Flaidd.

Mam Meredydd ap Ieuan ap Meredydd oedd Lleu-
ku verch Howel ap Meiric Lloyd⁷ ap Meiric ap

¹ B. 1699, d. 1737. (*Hist. of Powys Fadog*, vol. vi, p. 298.)

² D. 1724.

³ Sheriff of Merionethshire, 1652-3. Died March 20, 1668, aged sixty.

[Should not this be Lewis Lloyd ap Robert ap William?—I. M.]

⁴ See *Hist. Powys Fadog* iv, p. 266 *et seq.*

⁵ O Ystym Cegid.

⁶ O Riwedog.

⁷ O Nannan.

Yn yr fychan ap Yn yr ap Meiric ap Madoc ap Cadwgan ap Bleddyn ap Cynfyn.

Plant Elissau o Sibil verch Sir Sion Pilston Constabl Kaernarfon a chwaer Robert Pilston un fam un dad oedd William Lloyd; Roland; Sion; Elissau fychan; Rys Wynn; Ereulys; a Hugh Gwynn; Gaenor gwraig Robert ap Morgan o Grogen; Sion gwraig Cadwaladr Fychan; a Lowri gwraig Dafydd ap Rhydderch ap Einion.¹

Plant William Lloyd o Elsbeth Owen chwaer Sion Owen o Lwydiarth oedd Elissau; Sion Lloyd;² Rolant; Gaenor gwraig Robert Kynaston;³ Sibil gwraig John Wynn o Ddolybachog;⁴ Margred gwraig Edward Wynn o Garth;⁵ Doritie gwraig William Lloyd ap Harri;⁶ Lowri gwraig Edward Prys;⁷ a Chattrin gwraig Edward Lloyd o Bentre-aeron.⁸

Elissau ap William a Sion Lloyd ap William uchod a fuant feirw yn ddiblant. Gwraig Sion Lloyd oedd⁹ verch ac etifeddes Sir Sion Lloyd o Geiswyn: a gwraig Elissau oedd¹⁰ ferch Hugh Nane hen; ac wedi marw Elissau ap William a Sion Lloyd ei frawd digwyddodd meddiant Rhiwedog i Lewis Lloyd eu Nai.¹¹

William Lloyd ap Moris ap Sion ap Meredydd o Rhiwedog ac Elissau ap Moris o'r Klanene oeddent Frodyr un fam un dad.¹²

¹ O'r Bala.

² Succeeded his brother; was Sheriff of Merionethshire, 1616 and 1636; died Nov. 1646, without issue.

³ O Vortyn.

⁴ In Arwystli.

⁵ In Guilsfield, co. Montgomery.

⁶ Of Havod Unos, co. Denbigh.

⁷ O Dre Brysg yn Llanuwchllyn.

⁸ Yn Arglwyddiaeth Croes Oswallt.

⁹ Margred. See Ceiswyn pedigree above.

¹⁰ Jane, who married, secondly, Lewis Gwyn of Dolangwyn, Towyn (*Lewys Dwnn*, vol. ii, p. 225, n. 3, and *Arch. Camb.*, iii, p. 253, 5th Series).

¹¹ Mab Rolant 3 ydd mab i William ap Elisau.

¹² Hefyd Robert ap Moris o Park yn Llanfrothen ac o hwnnw y daeth teulu 'r Anwyliad o'r Park.

MATHAFARN.

William Pugh¹ ap John Pugh² ap Rowland³ Pugh ap Richard Pugh ap Rowland Pugh ap John ap Hugh ap Ieuan ap Dafydd⁴ Lloyd ap Llewelyn ap Gruffydd ap Ieuan Lloyd ap Llewelyn ap Tudr ap Grono ap Einion ap Seissyllt Arglwydd Meirionydd ap Ednowain ap Eunydd ap Brochwel ap Iswalder ap Idris arw ap Clydno ap Ynyr Farfdrwch ap Gwyddno Garanir ap Cadwaladr ap Meirion Meirionydd ap Tybion ap Cunedda Wledig.

Meibion a Merched Hugh ap Ieuan ap Dafydd Lloyd oedd Sion ; Meredydd ; Richard ;⁵ Humphrey ;⁶ a Dafydd⁷ Lloyd : ac o ferched, Mallt gwraig Sion ap Dafydd Lloyd o Fachynlleth ; Sian gwraig Rys ap Ieuan ap Lewis o Ddarowen.

Mam Hugh ap Ieuan ap Dafydd Lloyd oedd Elizabeth verch Siankin ap Iorwerth ap Einion ap Gruffydd ap Llewelyn ap Cynwric ap Osber ap Gwyddlach.

Mam Elizabeth verch Siankin oedd Elliw verch Gruffydd Derwas ap Meiric Lloyd ap Meiric fychan ap Ynyr fychan. Fal Ach Nane.

Mam Ieuan ap Dafydd Lloyd oedd Margred verch Gwilym ap Llewelyn fychan ap Llewelyn ap Ieuan fychan ap Ieuan ap Rys ap Llowdden.

Mam Margred oedd Llewku verch Rys ap Ieuan ap Cadwgan.

¹ M.P. for Montgomeryshire. Living in 1711. (*Lewys Dwnn*, vol. i, p. 296.)

² The lordship of Cyfeiliog, Montgomeryshire, granted to him by Charles II in 1664. (*Mont. Coll.*, vol. xvi, p. 125.)

³ Living in 1633. (*Lewys Dwnn*, vol. i, p. 296, n. 11.) In his time Mathafarn was taken and burnt to the ground by the Parliamentary forces under Sir Thomas Myddelton, Knt., 1644. (*Phillips' Civil War in Wales*, p. 275.)

⁴ Esquire of the Body to Henry VII. (*Lewys Dwnn*, vol. i, p. 296.)

⁵ Of Rhosygarreg and Dolycorsllwyn.

⁶ Of Aberffrydlan.

⁷ Married Elizabeth Powys of Cymmer Abbey. (*Hist. of Powys Fadog*, vol. v, p. 112.)

- Mam Dafydd Lloyd ap Llewelyn ap Gruffydd oedd Goleubryd verch Madoc ap Gwilym ap Iorwerth Lloyd ap Riwallon fychan ap Riwallon Lloyd ; brawd oedd Iorwerth Lloyd i Alo (neu Riwallon). Cais Ach Eglwyseg.
- Mam Llewelyn ap Gruffydd oedd Arddun verch Ieuan ap Madoc ap Gwenwys.
- Mam Gruffydd ap Ieuan oedd Mabli verch Philip fongam ap Meredydd Benwyn ap Gruffydd ap Grono ap Gwyn ac i Frochwel Yscythrog.
- Mam Meredydd Benwyn oedd verch Meredydd Bengoch o Fuellt ap Llew. ap Howel ap Seissyllt ap Llew. ap Cadwgan ap Elystan Glodrudd.
- Mam Tudr ap Grono ap Einion ap Seissyllt oedd Meddefys verch Owain Cyfeiliog ap Gruffydd ap Meredydd ap Bleddyn ap Cynfyn.
- Mam Meddefys oedd Gwenllian verch Owain Gwynedd ap Gruffydd ap Cynan.
- Mam Gwenllian oedd Cristian verch Grono ap Owain ap Edwin.
- Mam Sion ap Hugh ap Ieuan, etc., oedd Mary verch Howel fychan ap Howel ap Gruffydd ap Siainkin ap Llewelyn ap Einion ap Kelynin.¹
- Mam Howel fychan oedd Margred verch Ieuan ap Owain ap Meredydd ap Dafydd ap Gruffydd fychan.
- Mam Mary verch Howel fychan oedd Elen verch Sion ap Meredydd ap Ieuan ap Meredydd ap Howel ap Dafydd ap Gruffydd ap Kariadog. Mal Ach Rhiwedog.
- Mam Elen verch Sion ap Meredydd oedd Wenhwyfar verch Grono ap Ieuan ap Einion ap Gwgan ap Meredydd ap Collwyn un o'r 15 Llwyth Gwynedd.

¹ See *Mont. Coll.*, xiv, 355 *et seq.*

NANNAU.

Hugh Nannau (*ob.* 1702) ap H...¹ (Hedd or Howel. No, it was *Hugh*.—I. M.). Nane ap Gruffydd² ap Hugh³ Nane ap Gruffydd⁴ ap Hugh⁵ Nane ap Gruffydd⁶ Nane ap Howel⁷ ap Dafydd ap Meiric⁸ fychan ap Howel Selef ap Meiric Lloyd ap Meiric fychan⁹ ap Ynry fychan ap Ynry ap Meiric ap Madoc¹⁰ ap Cadwgan ap Bleddyn ap Cynfyn.

Mam Hugh Nane ap Gruffydd ap Hugh oedd Elin verch Sion Wynn ap Cadwaladr¹¹ o Benllyn.

Mam Gruffydd Nane ap Hugh oedd Annes verch Rys Fychan o Gorsygedol.

Mam Hugh Nane ap Gruffydd ap Howel oedd Sian verch Humphre ap Howel ap Siankin o Dowyn.¹²

Mam Gruffydd ap Howel oedd¹³ verch Robert Salsbri o Lanrwst. Tad William Salsbri.

Mam Howel ap Dafydd ap Meiric oedd Elen verch Howel ap Rys ap Dafydd ap Howel o Rug.

Mam Dafydd ap Meiric fychan oedd Angharad verch Dafydd ap Cadwaladr ap Philip dorddu.

Mam Meiric fychan ap Howel Selef oedd Mali verch Einion ap Gruffydd ap Llewelyn ap Cynwric ap Osber Wyddel.

¹ Sheriff of Merionethshire, 1691; M.P. for Merionethshire, 1695-1701; died 1701.

² Sheriff of Merionethshire, March 16 to April 10, 1689.

³ Born Oct. 22, 1588; Sheriff of Merionethshire, 1626-7 and 1637-8; died 1647.

⁴ Born Friday, June 11, 1568; M.P. for Merionethshire, 1593-97.

⁵ Sheriff for Merionethshire, 1587. Living in Feb. 1598.

⁶ Living in 1541. ⁷ Living in 1510. ⁸ Living in 1486.

⁹ His tomb is in Dolgelley Church. The cover, now placed on the splay below a window on the south side of the church, nearest the chancel, has on it a rude effigy, on the centre of which is a shield; length, 9½ in. On it, in pale, is a lion passant, with his tail curved back over his body. In a bordure is the inscription, HIC : JACET : MEYRIC : FILIVS : YNRY : VAGHAN.

¹⁰ Living in the fifteenth year of Edward II.

¹¹ Of Rhiwlas.

¹² Of Ynysmaengwyn.

¹³ Elen. (*Lewys Dwnn*, vol. ii, p. 22.)

- Mam Howel Selef oedd Mallt verch Howel Pickill, Esq.
- Mam Meirig Lloyd oedd Gwladys¹ verch Gruffydd ap Owain ap Bleddyn ap Owain Brogyntyn.
- Mam Meiric ap Ynry fychan oedd Gwenhwyfar verch Gruffydd ap Gwên ap Grono ap Einion ap Seisyllt.
- Mam Ynry Fychan ap Ynry oedd Gwerfyl verch ac etifeddes Iorwerth ap Peredur ap Ednowain ap Bradwen.
- Mam Meiric ap Madoc oedd Efa verch ac etifeddes Madoc ap Philip ap Uchdryd ap *Aleth*.
- Mam Madoc ap Cadwgan oedd Gwenllian verch Gruffydd ap Cynan Tywysog Gwynedd.
- Mam Howel ap Dafydd ap Meiric oedd Elen verch Howel ap Rys ap Dafydd ap Howel ap Rys o Rug.
- Plant Howel ap Dafydd ap Meiric o Elin verch Robert Salsbri o Lanrwst oedd Gruffydd Nane; Lewis Gwyn ap Howel; Robert ap Howel o Lanrwst; Dafydd ap Howel; Sion Wynn ap Howel; o ferched Lowri gwraig Ieuan Lloyd ap Dafydd ap Meredydd o Langerniew; ac Elen gwraig William ap Dafydd Lloyd o Benllyn.
- Plant Dafydd ap Meiric o Elen uchod oedd William a fu farw yn Ifange; a Howel: o ferched Margred gwraig Tudr fychan; Catrin gwraig Sion ap Gruffydd ap Rys o Lanegryn; Mary gwraig gyntaf Gruffydd Lloyd ap Elisse o Ragat; ac Elizabeth gwraig Elisse ap Gruffydd ap Howel, brawd Tudr fychan uchod, ac i hono y bu Gruffydd Lloyd ap Elisse a briodes Lowri verch Ednyfed ap Gruffydd o'r Hendwr.

¹ Angharad (?). (*Ibid.*, p. 226.)

CORS Y GEDOL.

Dafydd Fychan¹ ap Richard² Fychan ap Rys³ Fychan ap William Fychan ap Gruffydd⁴ fychan ap Gruffydd⁵ ap Einion⁶ ap Gruffydd ap Llewelyn ap Kynwric ap Osber ap Gwyddlach Iarll Desmond.

Mam Gruffydd Fychan ap Richard oedd Sioned verch Robert Fychan.

Mam Richard Fychan oedd Gwen verch ac etifeddes⁷ Gruffydd ap William ap Madoc ap Llewelyn fychan ap Gruffydd ap Ieuan ap Sir Gruffydd Llwyd Marchog.⁸

Mam Rys fychan ap William oedd Margred verch Sir William Perod.⁹

Mam Gwen verch Gruffydd ap William oedd Elizabeth verch Robert ap Meredydd ap Hwlkin Llwyd o Lynllifon.

Mam William Fychan oedd Mawd Klement a hono oedd Arglwyddes Karon, ac a fuase yn briod o'r blaen a Sion Wgan hir ap Harri Wgan ac iddynt y bu Sir Sion Wgan o Gastell Gwys;¹⁰

¹ Rebuilt most part of Corsygedol in 1592-3; Sheriff of Merionethshire, 1587-8 and 1602-3. Died Nov. 9, 1616.

² Sheriff of Caernarvonshire, 1578-9; of Merionethshire, 1576 and 1585. Died about 1588. (*Calendars of Gwynedd*, p. 52, n. 37.)

³ Sheriff of Merionethshire, 1547-8 and 1556-7.

⁴ A juror for Merionethshire, 27 and 31 Henry VI, and Foreman of a jury for the same county, 33 Henry VI.

⁵ Living, Michaelmas 1415.

⁶ Living Michaelmas, 20 Richard II.

⁷ Of Llwyndyrns in Caernarvonshire.

⁸ Knighted by Edward I.

⁹ 20 May, 1 Henry VIII, William Vachan appointed Seneschal, Receiver, Apparitor, and Forester of Cilgerran, and Constable of the Castle, etc., during pleasure. (*Originalia Rolls*; Add. MSS., Br. Mus., No. 6363; *Arch. Camb.*, vi, p. 7, 4th Series; *Perrot Notes*, by Rev. E. L. Barnwell, p. 28, where Margaret, wife of William Vaughan of Cilgerran, is named as the fifth daughter of Sir William Perrot, Knt., of Haroldstone, co. Pembroke, said to have succeeded to the estate c. 1474; *L. Dwnn*, i, p. 165.)

¹⁰ *Anglicè*, Wogan of Wiston Castle in Pembrokeshire.

a'r Fawd uchod oedd verch William Klement
ap Sienkin Klement ap Sir Sion Klement ap Sion
Klement ap Robert ap Sieffre fychan Klement.
Mam Gruffydd Fychan ap Gruffydd ap Einion oedd
Lowri verch Tudr ap Gruffydd Fychan ap Gruffydd
o'r Rhuddallt. Cais Ach Sion Edward o'r
Waun.

Mam Mawd Klement oedd ...¹ verch Gruffydd ap
Nicholas ap Philip ap Elidr ddu ap Elidr ap
Rys ap Grono ap Einion.

Plant Rys fychan ap William oedd Gruffydd;
Richard; Robert; Thomas; Elizabeth; Kat-
trin; Annes; a Mary.

Plant Richard Fychan ap Rys Fychan oedd Gruffydd
Fychan; Harri; William; Rys; Robert; Sion
Lowri; Gwen; Grace; Mary a Margred.

Mam y Plant hyn oedd Sioned verch Robert Fychan.

Plant Gruffydd fychan ap Gruffydd ap Einion o
Gorsygedol o Mawd Klement² oedd William
Fychan o Gilgerran; a Gruffydd Fychan; a
Thomas.

HARDDLECH.

*John Ffalcus³ Constabl Harddlech a Siryf Sir Feir-
ionydd* ap John Ffalcus ap John Ffalcus ap John Ffal-
cus ap John Ffalcus ap John Ffalcus ap John Ffalcus
(saith John ol yn ol) ap William ap Granmel ap Ririd
ap Rys ap Ednyfed Fychan.

Mam John Ffalcus y Siryf oedd merch Dikwn
Holand ap Trystan Holand Constabl Castell
Crikieith.

¹ Jane, aunt to the celebrated Sir Rhys ab Thomas who had so large a share in placing Henry VII on the throne. (*Lewys Dwnn*, vol. i, p. 90, n. 11.)

² For an account of the Clement family and its connection with Wales, see Bridgeman's *Princes of South Wales*, p. 221 et seq.

³ *Lewys Dwnn*, vol. ii, p. 225, n. 8.

MAENTWROG.¹

Ffoulke Prys³ ap Edmwnd Prys³ yr Archdiacon ap Sion ap Rys ap Gruffydd ap Rys ap Einion fychan.⁴ Fel Ach William Wynn o Llanfair Dolhaiarn. Dyffryn Melai.

Mam Edmwnd Prys oedd Sian verch Owen ap Llew. ap Ieuan ap Madoc ap Rys ap Dafydd ap Rys fychan ap Rys ap Ednyfed fychan.

Mam Owen ap Llewelyn oedd Angharad verch Rys ap Ieuan ap Llewelyn chwith ap Cynwric ap Bleddyn.

Mam Angharad oedd Annes verch Siankin Pigod.

Rys ap Einion fychan uchod oedd frawd i Dafydd ap Einion fychan, hynaf i William Wynn o Llanfair Dolhaiarn.

Nota.—Pa fodd yr oedd Gwenhwyfar verch Rys ap Einion fychan gwraig Robert Salsbri o Llanrwst yn etifeddes, gan fod Gruffydd ap Rys ap Einion fychan uchod yn frawd iddi. Am nad oedd Gruffydd yn fab o briod.

YFIONYDD.

Tylwyth Moris ap Sion ap Meredydd.

Plant Moris ap Sion ap Meredydd o Angharad verch Elissau ap Gruffydd ap Einion oedd William Lloyd; Elissau; Sion; Robert; ac o ferched Annes gwraig Rolant Gruffydd o'r Plas Newydd yn Môn; Gwen gwraig Dafydd ap William ap Gruffydd ap Robyn, ac wedi hynny gwraig Hugh ap Owen o Fodeon; Margred⁵ gwraig

¹ Tyddyn du, Maentwrog.

² Eldest son by his second wife, Gwen. (*Lewys Dwnn*, ii, p. 285.)

³ Instituted to the Archdeaconry of Merioneth, Nov. 5, 1576; Rector of Festiniog, March 14, 1572; Rector of Llanenddwyn, April 16, 1580. Died about 1621.

⁴ "i Hêdd Molwynog." (*Lewys Dwnn*, vol. ii, p. 285.)

⁵ Third wife. (*Hist. of Gwydir Family*, Table III.)

Meredydd¹ ap Ieuan ap Robert o Wedir; ac wedin gwraig Sir Rys Gruffydd o'r Penrhyn; Sian gwraig Sion Wynn ap Meredydd o Wedir; Lowri gwraig Sion Owen ap John ap Robyn ap Gruffydd Goch o'r Rhos.

Plant Elissau² ap Moris oedd Moris;³ Gruffydd⁴ Lloyd; Rolant; Robert; Siames y Doctor: o ferched, Angharad gwraig Robert Gruffydd o'r Plas Newydd yn Môn, ac wedi hynny gwraig William o Glynllifon; Annes gwraig Humffrey ap Dafydd ap Thomas o Llandekwyn; Gwen Gwraig Owen ap Moris ap Gruffydd ap Ieuan ap Rys o Yfionydd; Catrin gwraig⁵ Robert Wynn ap Sion Wynn ap Ieuan ap Rys; Mary gwraig Moris ap Robert ap Moris o Llangedwyn.

Nid oedd Sianes; Katrin; a Mary o un fam a'r llai. Mam y tri hyn oedd Sioned verch Sir James⁶ ap Owen o Deheubarth.

Plant Mari verch Elissau ap Moris o Moris ap Robert ap Moris o Llangedwyn oedd Katrin yn unig, gwraig Owen Fychan o Llwydiarth.

Plant Gwen verch Moris ap Sion ap Meredydd o Dafydd ap William⁷ oedd Annes gwraig Dafydd⁸ ap Rys ap Dafydd ap Gwilym o Llwydiarth yn Môn; Angharad Wenn gwraig Owen ap Robert ap Sion ap Meiric o Fodsilin; Sian gwraig Moris ap Sion ap Meiric.

Plant Gwen o Hugh ap Owen ap Meiric oedd Owen

¹ Ob. 1525, aged about 65. (*Hist. of Gwydir Family*, Table III.)

² Sheriff of Merionethshire, 1541. Ob. 1571. (*Lewys Dwnn*, vol. ii, p. 156.)

³ The will of Moris is dated 11 Oct. 1575. (*Ibid.*)

⁴ Of Plâs yn Chiwlog. (*Ibid.*)

⁵ The marriage-settlements are dated on the 9th and 19th of Oct. 1544. She was living 4 June 1578.

⁶ Of Pentre Ieuan, in Pembrokeshire, was knighted by Henry VII. (*Ibid.*)

⁷ Of Cochwillan.

⁸ Sheriff of Anglesey, 1550 and 1557. Died in 1574.

ap Hugh; o ferched¹ gwraig William ap Meredydd ap Ieuan o Arfon; Elizabeth gwraig² William y Conwy; Elin gwraig Sion ap Robert ap Llew. ap Morgan o Benllech.

Plant Margred verch Moris o Meredydd ap Ieuan ap Robert oedd Humphre;³ a Cadwaladr;⁴ o ferched Elen gwraig Edward Stanley⁵ o Harlech; Sian gwraig Cadwaladr ap Robert o'r Rhiwlas yn Mhenllyn; Ales gwraig Robert ap Rys Wynn Salsbri (o Wytherin) ap Robert Salsbri o Llan-rwst; Margred gwraig Sion Gruffydd o Cuchle, ap Sir William Gruffydd, brawd Sir Rys Gruffydd o'r Penrhyn; Gwen gwraig Owen ap Reinallt o Glynllugwy; Elliw gwraig Sion Hwkes o Aberconwy; a Marsli gwraig Thomas Gruffydd o Gelynog fawr yn Arfon.

Plant Elin Lloyd⁶ verch Moris o Sion⁷ Wynn ap Meredydd oedd Moris⁸ Wynn; Gruffydd⁹ Wynn; Robert;¹⁰ Owen;¹¹ a Sion¹² Doctor Wynn ac o ferched, Margred gwraig William Gruffydd ap Sir William Gruffydd o Gaernarfon; Annes gwraig William Wynn ap William o Gychwillan.

Plant Roland Gruffydd¹³ o'r Plas Newydd yn Môn o Annes verch Moris ap Sion ap Meredydd oedd Moris; William; Edward; Edmwnd; a Richard; o ferched Elizabeth; Margred, gwraig Rys Wynn ap Hugh o Fysoglen; Elin gwraig Edward Holand, ac wedin gwraig William Ham-

¹ Sioned. (*Lewys Dwnn*, vol. ii, p. 206.)

² Lewis ab Gruffydd (?). (*Ibid.*)

³ Living June 4th, 1578. (*Hist. of Gwydir Family*, Table III.)

⁴ Living Nov. 1563; dead before June 4, 1578.

⁵ Sheriff of Merionethshire, 1544, 1552, 1553, and 1559; Constable of Harlech Castle, 1551-88. (*Calendars of Gwynedd*.)

⁶ Died in 1572. A "Marwnad" on her death in Hengwrt MS., No. 309.

⁷ Ob. 1559.

⁸ Ob. 10 Aug. 1580. Father of Sir John Wynn of Gwydir.

⁹ Of Berthddu. ¹⁰ Of Conwy. Was alive Nov. 30, 1598.

¹¹ Of Caemilwr. Ob. 1590. ¹² Was dead in 1574.

¹³ Sheriff of Anglesey, 1541, 1548, 1553. (*Lewys Dwnn*, ii, p. 131.)

twn; Annes gwraig Roland Pilston; Gwenhwyfar gwraig William ap Moris o Dreborth yn Mangor; Grace gwraig Thomas ap William ap Gruffydd ap Gwilym o Faenol Bangor ac wedin gwraig Thomas Gruffydd ap Sir Rys Gruffydd; Alis gwraig Roland ap Meredydd o Llanelian yn Rhôs.

Plant Robert ap Gruffydd¹ o Angharad verch Elissau ap Moris oedd Moris Gruffydd yr Aer; Rolant; Elis; Richard; ac Edward: ac o ferched Elizabeth gwraig Owen ap Hugh o Fodeon; Elin gwraig William ap Morgan ap William ap Rys ap Howel o Rug.

Plant Angharad o William o Glyullifon oedd Moris Glyn;² Owen³ Glyn, Master of Arts; a Chattrin.

Plant Owen ap Hugh o Sibil verch Sir William Gruffydd oedd Hugh;⁴ William Doctor; Sion; Iaspart; Rondl; Roland; Moris; Edward; Robert; o ferched Sian; Gwen; Elin; a Chattrin.

Plant Dafydd ap Rys ap Dafydd ap Gwilym o Llwydiarth o Annes verch Dafydd ap William ap Gruffydd ap Robyn oedd Rys Wynn; Dafydd Lloyd; Owen; a William: o ferched Margred ac Elin.

Plant Meredydd Lloyd ap Sion Owen o Kattrin Conwy oedd Lewis; Sion Wynn; Owen; Dafydd Lloyd Batsler o'r Gyfraith; William Lloyd; ac William Wynn; ac o ferched, Sian gwraig gyn-taf William Holand ap Dafydd Holand ap Gruffydd Holand o'r Hendre fawr yn Abergele; a hono oedd fam Sion Holand; ac wedi marw Sian priododd William Holand ...⁵ unig verch ac etifeddes yr Esgob Thomas Davies a hono oedd

¹ See *Lewys Dwnn*, vol. ii, p. 132, where mention is made of two more sons, John and Humphrey.

² *Ob.* 1588.

³ Rector of Llangadwaladr, 7 April 1601 to 28 March 1615.

⁴ Sheriff of Anglesey, 1608. Died in 1613. (*Lewys Dwnn*, ii, p. 206, n. 10.)

⁵ Margaret. (*Hist. Powys Fadog*, vol. iii, p. 50.)

fam Pyrs Holand bach ; a Pyrs a briododd ...¹ verch y Pyrs Holand o Geinmel, ac y bu iddynt Dafydd Holand Ianga, a Sion Person Llan St. Sior ; a Chattrin : a Dafydd Holand Ianga a briododd ...² verch ...³ Kyffin o Faenan, ac y bu iddynt Roger Holand a merch a briododd yn Sir Gaer Ileon : a Roger a briododd ...⁴ ferch ...⁵ Parry Esgob Llanelwy, a dwy ferch fu iddo yn etifeddese. Ac wedi marw merch yr Esgob Parry priododd Roger Holand⁶ ... verch Edward Wynn o Ystrad a hono oedd widw.

Plant Humffrey ap Meredydd o ... verch Ieuan ap Gruffydd ap Meredydd oedd Sion Wynn ; Ieuan Lloyd ; Thomas ; ac o ferched Margred gwraig William Gruffydd o Gastellmarch a ... gwraig Evan ap Robert ap Ieuan ap Iorwerth o Ffestiniog.

Plant Cadwaladr ap Meredydd o Sioned verch Thomas ap Moris ap Gruffydd ap Evan oedd Thomas Wynn ; Sion ; Gruffydd ; Robert ; Owen ; Humphre ; Roland : ac o ferched Margred ; Marsli ; Annes ; a Sioned.

Plant Lowri verch Moris ap Sion ap Meredydd o Sion Owen ap Sion ap Robyn, oedd Meredydd Lloyd ; Owen Wynn ; Harri y Doctor ; William ; Sion Wynn ; o ferched Gwen gwraig Dafydd Anwyl ap Ieuan ap Rys o Arth Garmon ; Elin gwraig Sion ap Rys ap Llewelyn ap Gruffydd o Eglwysfach ; Margred gwraig Owen ap Sion o'r Bettws yn Rhos ; Ales gwraig Gruffydd ap Ieuan ap Llewelyn fychan o Llanelwy ; Annes gwraig Lewis Gruffydd ap Ieuan o Aber ; Cattrin gwraig Rys Wynn o'r Bettws yn Rhos ; Sian gwraig Sieffre Holand o Eglwysfach ... gwraig Sion Owen ap Dafydd ap Rys o Ddoserth ; Cattrin gwraig Hugh ap Gruffydd Lloyd o Llysfaen (14 o blant).

¹ Sioned. (*Hist. Powys Fadog*, iii, p. 50). ² Elizabeth. (*Ibid.*)

³ Maurice. (*Ibid.*) ⁴ Jane, buried 22 April 1641.

⁵ Richard. ⁶ Sheriff of Denbighshire, 1634. *Ob.* 1642.

YFIONYDD.

William Wynn¹ ap Sir William ap Moris ap Elissau ap Moris ap Sion ap Meredydd ap Ieuan ap Meredydd ap Howel ap Dafydd ap Gruffydd ap Kariadog. Mal Ach Rhiwedog.

Mam William² Wynn oedd verch³ Sion Wynn *Lack* ap Thomas *Lack* o Llanddyn.⁴

Mam Sir William⁵ ap Moris oedd Elin⁶ verch Sir John Pilston.

Mam Moris ap Elisse oedd Katrin verch Pyrs Stanley chwaer un fam un dad ag Edward Stanley Constabl Harlech.

Mam Elisse ap Moris oedd Angharad verch Elisse ap Gruffydd ap Einion ap Gruffydd ap Llewelyn ap Cynwric ap Osber.

Mam Moris⁷ ap Sion ap Meredydd oedd Gwenhwyfar verch Gronow ap Ieuan ap Einion ap Gruffydd ap Howel ap Meredydd ap Egnion ap Gwgan ap Merwydd ap Collwyn un o'r 15 Llwyth Gwynedd.

Mam Sion⁸ ap Meredydd⁹ oedd Margred¹⁰ verch ac

¹ Of Clennenney.

² Living in July 1586, but died before 7 Oct. 1596.

³ Margaret, sole heiress of John Lacon of Porkington in Shropshire, was buried at Selattyn, 28 Feb. 1571-2.

⁴ In the parish of Llangollen.

⁵ Born about 1540; Sheriff of Caernarvonshire, 1582 and 1596; of Merionethshire, 1591 and 1606; M.P. for Caernarvonshire, 1592-97 and 1604-9; for Beaumaris, 1601; knighted July 23, 1603. Died Aug. 1622. His tombstone is in Penmorva churchyard. (*Calendars of Gwynedd*.)

⁶ Her will, dated 23 Jan., was proved May 21, 1577.

⁷ By deed dated 18 Aug. 1511, he conveyed his messuage called "Plas y Clynennney", and other property, to certain feoffees to hold for himself for life, with remainder to his son Ellis and his heirs male. (*Lewys Dwnn*, ii, p. 70.)

⁸ Party to a deed dated 12 Jan., 2 Richard III. (*Ibid.* See also *Hist. of Gwydir*.)

⁹ Living 7 Henry V.

¹⁰ Angharad (?). (*Lewys Dwnn*, ii, p. 70.)

etifeddes Einion ap Ithel ap Gwrgeneu fychan,
ac i Ririd Flaidd.

Mam Meredydd ap Ieuan oedd Lleuku verch Howel
ap Meiric Lloyd ap Meiric ap Ynyr fychan. Cais
Ach Nane.

EFIONYDD.

Plant Sion ap Meredydd ap Ieuan ap Meredydd ap
Howel ap Dafydd ap Gruffydd ap Kariadog ap
Thomas ap Rodri ap Owen Gwynedd oedd Moris;
Owen; Gruffydd; ac Ieuan; o ferched Kattrin
gwraig Llewelyn ap Hwlkin ap Howel o Gwm-
mwd Lliffon yn Môn, ac wedi hwnw farw gwraig
fu hi i Rronwy ap Dafydd fychan o Dindaethwy
yn Môn; Elen gwraig Howel fychan ap Howel
ap Gruffydd ap Siankin o Llwydiarth yn Mhow-
ys; Margred gwraig Robert Irland o Swydd
Groesoswallt; Lowri gwraig Howel ap Madoc
ap Howel o Yfionydd; Annes gwraig Dafydd
fychan o Lynn.

Mam y Plant hyn oedd Gwenhwyfar verch Ronw ap
Ieuan ap Einion ap Gruffydd ap Howel ap
Meredydd ap Einion ap Gwgan ap Merwydd ap
Collwyn ap Kellan.

Mam Sion ap Meredydd oedd Margred verch ac eti-
feddes Sienkin neu *Einion* ap Ithel ap Gruffydd
neu *Gwrgenau* fychan ap Madoc ap Ririd Flaidd.

(To be continued.)

Reviews and Notices of Books.

STUDIES IN THE ARTHURIAN LEGEND. By JOHN RHYS, M.A., Fellow of Jesus College, Professor of Celtic in the University of Oxford. Oxford: Clarendon Press, 1891. Pp. vi, 411. Price, 12s. 6d.

THIS important work by our distinguished President forms the continuation of his *Lectures on Celtic Heathendom*, and is an amplification of two of the course delivered by him as Hibbert Lecturer for the year 1886, which could not be included in the volume published by the Hibbert Trustees. A critical notice of that work appeared in our Journal for 1888, p. 359.

The method of interpreting the mythic and heroic tales of the Goidelic and Brythonic Celts adopted in the author's earlier volume has been followed in that which is the subject of the present notice. That is to say, the incidents which make up the great bulk of the romantic literature of the Celtic peoples are explained according to the anthropological method, the presence of the grotesque or the supernatural in them being regarded as the echoes of savage beliefs, and the heroes of the stories as the representatives of forces the action of which was figuratively expressed. As in his earlier work, so now, Professor Rhys, being before aught else a philologist, does not disdain the explanatory system of philology, and by calling the science of language to the aid of anthropology he attains the happiest results without violating the principles of either. By both of these processes the principal personages of Aryan mythology have been transformed into sun-gods, moon-goddesses, stellar divinities of greater or less importance, culture-heroes and the like impersonal entities, until the whole tribe of Celtic heroes, about whom our historians have written so much veracious history, are in some danger of disappearing altogether, like "the baseless fabric of a vision", leaving not a single chivalrous knight or beauteous maiden behind.

The *Lectures on Celtic Heathendom* came upon Welsh scholars with something of a shock, though Professor Rhys was by no means the first to examine and explain Celtic myths according to the methods of Dr. Tylor or Max Müller. Most of the Celtic scholars of France who circle round the *Revue Celtique* are supporters of the anthropological system of myth interpretation, and several German scholars of eminence adopt the same reasoning with certain important modifications. Though not so generally accepted in this country,

the solar myth theory formulated by that school has its able and learned expositors amongst ourselves; and whatever its ultimate fate may be, it cannot be denied that by the careful sifting of the historic from the fictitious, and the comparison of the myths prevalent amongst widely separated peoples, it has aided in the formation of a truly scientific conception of history. Professor Rhys was, however, the first to apply the solar myth solvent to the romantic tales of the Welsh; and having regard to the fact that he was working upon practically untouched material, we think it a matter of regret that he did not devote part of his first Hibbert Lecture to an exposition of the theory he had adopted, and the limits within which he intended to use it in his examination of the Welsh myths.

In the preface to the present volume he excuses his continued use of the terminology of the theory on the ground that it is "so convenient", and that nothing has yet been found exactly to take its place. He, nevertheless, thinks we may be upon the eve of a revolution in respect of mythological questions, "as Mr. Frazer's *Golden Bough* seems to indicate". If our judgment of that work be correct, the anticipated revolution need not be contemplated with much fear and trembling, for it seems to promise nothing worse than that personages who are now masquerading as solar deities will henceforth have to be content with the humbler rôles of sylvan sprites. Mr. Frazer's volumes form an extraordinary collection of myths, folk-tales, superstitions, and savage practices connected with tree-cult, marshalled in support of the author's conception, that in one stage of savage thought supernatural power was transmitted only by the death of its possessor and the succession of the murderer. The true explanation of the puzzling features of Welsh imaginative literature is so important a desideratum that we recommend the perusal of Mr. Frazer's work to our readers. For ourselves, we have failed to discover in it any portents of revolution; nor, in our opinion, has Mr. Frazer done more than draw particular attention to one phase of primitive belief, to the ignoring of many others for which the evidence is just as good. With this digression we return to the work which is the immediate subject of our present notice.

It was in regard to those characters which might be termed historical, and of whose corporeal existence some of our ablest scholars have never entertained a serious doubt, that Professor Rhys's undefined attitude excited the keenest comment. The Professor did not trouble to make it clear that he was dealing only with the mythic element, the *aberglaube*, the fabulous accretion around a genuine personage. The atom of fact was forgotten beneath the mountain of fiction, and Arthur, Cuchullain, Taliesin, *et hoc genus omne*, were shot out, "in one wild horror mingled", not into the Carlylean limbo of everlasting night, but into the empyrean where they exist as the objects of a far different study—that of astronomy. The consequence is that Professor Rhys has been requested, upon several occasions,

to explain his position a little more clearly in regard to several of the personages with whom he dealt so cavalierly; and, as might have been expected, this has been especially the case in regard to the personality of Arthur. As to the difficult question whether there was a historical Arthur or not, the author so far meets his critics, in the work now before us, as to say:

"One has to notice in the first place that Welsh literature never calls Arthur a *gwledig* or prince, but emperor; and it may be inferred that his historical position, in case he had such a position, was that of one filling, after the departure of the Romans, the office which under them was that of the *Comes Britanniae*, or Count of Britain. The officer so called had a roving commission to defend the Province wherever his presence might be called for. The other military captains here were the *Dux Britanniarum*, who had charge of the forces in the north, and especially on the Wall; and the *Comes Littoris Saxonici*, who was entrusted with the defence of the south-eastern coast of the island. The successors of both these captains seem to have been called in Welsh *gwledigs* or princes. So Arthur's suggested position as *Comes Britanniae* would be in a sense superior to theirs, which harmonises with his being called emperor, and not *gwledig*. The Welsh have borrowed the Latin title of *imperator*, emperor, and made it into *amherawdyr*; later, *amherawdr*; so it is not impossible that, when the Roman *imperator* ceased to have anything more to say to this country, the title was given to the highest officer in the island, namely the *Comes Britanniae*, and that in the words *Yr Amherawdyr Arthur*, the Emperor Arthur, we have a remnant of our insular history. If this view be correct, it might be regarded as something more than an accident that Arthur's position relatively to that of the other Brythonic princes of his time is exactly given by Nennius, or whoever it was that wrote the *Historia Brittonum* ascribed to him. There Arthur is represented fighting in company with the kings of the Brythons in defence of their common country, he being their leader in war ('tunc Arthur pugnabat contra illos in illis diebus cum regibus Brittonum, sed ipse dux erat bellorum'). If, as has sometimes been argued (Professor Sayce in *The Academy* for 1884), the uncle of Maelgwnus or Maelgwn, whom the latter is accused by Gildas of having slain and superseded, was no other than Arthur, it would supply one reason why that writer called Maelgwn *insularis draco*, 'the dragon or war-captain of the island', and why the latter and his successors after him were called by the Welsh, not *gwledigs*, but kings, though their great ancestor Cunedda was only a *gwledig*. On the other hand, the way in which Gildas alludes to the uncle of Maelgwn, without even giving his name, would seem to suggest that in his estimation at least he was no more illustrious than his predecessors in the position which he held, whatever that may have been. How then did Arthur become famous above them, and how came he to be the subject of so much story and romance? The answer, in short, which one has to

give to this hard question must be to the effect, that besides a historic Arthur there was a Brythonic divinity named Arthur, after whom the man may have been called, or with whose name his, in case it was of a different origin, may have become identical in sound owing to an accident of speech; for both explanations are possible." (Pp. 7-8.)

It would be important to know when the term *amherawdrys* first appears in Welsh literature. Its form seems to suggest that it was introduced directly into middle-Welsh at a comparatively late date, rather than to make for its first appearance at the close of the early-Welsh period. The name of Arthur and the title of *Guledig* are found (though not in juxtaposition) in the extraordinary poem of Taliesin's entitled *Kadeir Teyrnon* (the Chair of Teyrnon), which Dr. Skene does not hesitate to place in his division entitled "Poems referring to Arthur the Guledig." Though not one of them specifically invests Arthur with that title, we are bound to admit they are all sufficiently extravagant to justify Professor Rhys, or anybody else, in any amount of scepticism as to Arthur's bodily existence. The point, however, remains, that if the historic Arthur be regarded as a hero of the Northern Britons, the office he would probably have borne would have represented that of the *Dux Britanniarum*, in dignity inferior to that of the *Comes Britanniae*. And the fact that Arthur is styled the *Dux Bellorum* by Nennius, added to the many trifling but converging allusions in the Welsh poems, appears to make for the northern habitat of Arthur. Respect for his friend Mr. Sayce has led Professor Rhys to consider the former's suggestion, that Maelgwn of Gwynedd was Arthur's nephew, more seriously than it deserved. It is no more than pure speculation, with very little to be said in its favour, and very much against. On the other hand, the view that the great Celtic hero's position was that of the *Comes Britanniae*, having the general over-lordship of the island, would widen the sphere of his activity, and enable us to locate the scenes of his great battles at various places in England marked out by tradition, by correspondence of name, and by suitability of position,—places he could never have visited had he been merely the leader of the northern host. Our readers who are interested in the historic Arthur probably know that the site of his last great battle, that of Badon (*Mons Badonis*), has been identified by the late Dr. Guest (who considered Arthur to have been "the nephew of a petty king in the west of Britain") with Badbury Hill in Dorsetshire. (*Origines Celticae*, ii, 189.) Dr. Skene, again, has fixed upon Bouden Hill, in Linlithgowshire. (*Ancient Books of Wales*, i, 58.) It may, therefore, be of moment to state that the opinion of Dr. Guest is also held by Mr. Egerton Phillimore, probably the highest living authority upon the topography of the early Welsh historians and chroniclers. Writing in *Y Cymmrodor* (xi, p. 76, note 9), Mr. Phillimore observes: "Mount Badon was probably Badbury Hill, in Dorsetshire, not very far from the coast. It is nearly if not quite impossible, for phonetic reasons, that *Mons*

Badonis can now be represented (as Mr. Skene thought) by *Bouden* (or *Buden*) Hill in Linlithgowshire."

While we have been mindful that our business is with history rather than with romance, though the history may be almost buried beneath the enormous overgrowth of fancy, we are not forgetful that Professor Rhys's province (at any rate in the book now before us) is legend, and not fact. So, having collected such notices of the fictitious Arthur scattered throughout mediæval romantic literature as were discrepant, having with wonderful patience and skill brought them into accord so as to illustrate the growth of the Arthurian cycle of legends, and having wrought out the connection between the legendary Arthur and other characters of Celtic mythology, Professor Rhys's conclusions upon the position occupied by the great King, given in terms of the solar myth theory of interpretation, are thus stated:

"We have ventured to treat Arthur as a culture-hero; it is quite possible that this is mythologically wrong, and that he should in fact rather be treated, let us say, as a Celtic Zeus. In such a case the whole setting of the theory advocated in these pages would require to be altered, and arguments might be found for so altering it; but on the whole they seem to us to carry less weight than those which favour the treatment of the mythic Arthur as a Culture-Hero." (P. 24.)

This is accomplished by the much discredited method of philologists, in accordance with which the word "Arthur" is analysed into *ar-thur*, to be regarded "in its wider sense" as meaning "one who binds or harnesses, or has to do with agriculture"; while the opposing method of anthropologists, by its examination and comparison of different incidents in Arthur's mythic career (such as his journey to the Celtic Hades for the benefit of man), brings us to the same conclusion.

The same measure is dealt out to other important characters of Arthurian romance. *Gwenhwyfar*, *Peredur*, *Owein*, *Lancelot*, *Galahad*, and *Urien* are treated of, and the discords between the many versions of the gallant adventures in which they engage are explained, and often reconciled, with great ingenuity.

The objections which had been taken to Professor Rhys's treatment of Arthur solely as a mythic character present themselves with almost equal force in the case of *Urien*, *Owein*, and *Geraint*. When it is a question of the physical existence of the Round Table knight *Gwalchmai*, a personage who has no place whatever in Welsh history, but of whom it is stated in the romances, that when engaged in battle his strength grew apace till midday, when it would begin to wane as rapidly, there being no historical difficulty in the way, we can readily accept as adequate the solar explanation of this knight's peculiar attributes. But of *Urien*, who has been generally recognised as the *Urbgen* of *Nennius* (though Professor Rhys doubts the identity on philological grounds), of *Owein* his son, and of *Geraint* (*ab Erbin*), nothing inconsistent with actual fact is

related by the Nennian chronicler and the old Welsh historical poems. Yet not only do they disappear from the solid earth, but the very districts with which they are associated are, by Professor Rhys's process of *hud a lledrith*, dissolved into a veritable Scotch mist. Rheged becomes the limbo of the Celtic departed, and even Catraeth "sounds every whit as mythic as the Irish Murias."

Upon one point, it being archæological, we may be able to throw a little light. Dealing with the incident in Ulrich von Zatzikhoven's *Lancelot* (dating, according to M. Gaston Paris, from the last years of the twelfth century), where that hero, after many chivalrous encounters, brings his wife Iblis to Arthur's court at Caradigan, Professor Rhys observes:

"At first sight one would have said that Caradigan was the town of Cardigan; but this name is a form of Keredigion, 'Cardigan-shire', and we have not been able to ascertain how early Cardigan became the name of the town called in Welsh *Aber Teivi*, which literally means the 'Teivi's mouth'. On the other hand we are assured by Mr. Phillimore that Caradigan, standing probably for Caradignan, must have meant Cardinham, near Bodmin, in Cornwall, where the remains of a great fort are well known" (p. 132, note). And an additional note (p. 392) informs us that "the substance of Mr. Phillimore's communication may now be read in the *Cymmrodor*, xi, 46."¹

We are unable to state the date at which the name Cardigan first appears; it was certainly early in the struggle with the Normans. However, the "sapient commentators" who conceived that Caradigan might stand for Cardigan were, unluckily for their modern critic, quite correct in their surmise, for the form "Caradigan" was in early use as well as that of "Cardigan". In the 11th Henry III, the King "concessit hominibus de Karadigam quod habeant singulis septimaniis unum mercatum apud Caradiga," etc., the town, of course, being meant.

We have noticed Prof. Rhys's volume from one point of view alone, and that probably not the most important point of view. The introduction of fresh and fruitful elements into the great stream of English literature was, it may be, of greater moment than the existence of any mortal. All fair critics must concede that the author of the present work has conclusively set forth the superlative part played by Celtic genius in moulding and enriching our imaginative literature, though nowhere in the volume do we get a clear idea of the genesis of the Arthurian saga, or of the causes that led to its rapid development. Some one must arise who will enter into Prof.

¹ Mr. Phillimore's note, so far as it relates to the word in question, is as follows: "In Cornwall we have the tautological form *Cardinham*, anciently called *Cardinam*, and in the Romances (in which it is named as a place where King Arthur held his court) *Caradignan*, *Caradigan*, or the like, forms which our sapient commentators have conceived to stand for *Cardigan*."

Rhys's labours; who, while assimilating the details that have been so laboriously collected, will perform such a service to the Arthurian cycle of romance as did Mr. Matthew Arnold to Celtic literature generally by his celebrated course of lectures. The hour has not yet come, nor, consequently, the man. Much yeoman's service still remains to be done in the clearing, sifting, and arranging of the enormous mass of heterogeneous material, and in that work Prof. Rhys has borne an important part. His book cannot be termed creative, nor will its publication mark an epoch; but it is a contribution to the disentanglement of the Arthurian question which no future writer upon the sources of our early literature and its ever increasing influence can afford to overlook.

THE BOOK OF SUNDIALS, by MRS. ALFRED GATTY. Third Edition. Edited by H. K. F. EDEN and ELEANOR LLOYD; with an Appendix on the Construction of Dials, by W. RICHARDSON. London: George Bell and Sons. 1890. Small 4to. Pp. 578. Illustrated.

It speaks well for the popularity of the late Mrs. Gatty's *Book of Sundials*, that it should have reached a third edition, especially as the subject is one which appeals to the cultured few rather than to the general reader, who can hardly be expected to improve his mind at his own expense as long as the provident portion of the community enables him to sit in a comfortable chair, throughout the day, at a free library, following with breathless interest the adventures of "Three Men in a Boat", or falling asleep over Ouida's impossible heroes.

In the present edition of *The Book of Sundials*, although "a considerable amount of scientific and archæological information has been added, its main intention remains the same, namely, that of treating sundials chiefly from their moral and poetical aspect." The bulk of the volume is, in fact, occupied by a collection of mottoes occurring on sundials, numbering 738, together with 129 more in the Addenda, making 867 in all. The mottoes are in several different languages, Greek, Latin, English, French, German, Italian, Welsh, Manx, etc., and are all arranged alphabetically; which is convenient for reference, but leads to endless repetition, because the same motto appears over and over again under a new letter of the alphabet when in a different language. A great amount of condensation might be effected in a future edition by taking English as the standard language, and mentioning the instances where each English motto is to be found in foreign languages. There would only be a small residue of foreign mottoes unknown in English. It would also, we think, be an advantage to incorporate the Addenda with the rest, as no particular object seems to be gained by placing the new ones at the end. The same remark also applies to the

Introduction, the Introduction to the Addenda, and "Further Notes on Remarkable Sundials", all of which might be combined.

Mrs. Gatty tells us that "the present collection of dials, with their mottoes, was begun about 1835. Perhaps the presence of a curious old dial over our church porch (Catterick), with something like a punning motto, 'Fugit hora, ora', may have had something to do with originating the idea. As to these dial-mottoes, there may, perhaps, be as many differences of opinion as there are differences of character in those who read them. We, who have studied them for many years, feel with Charles Lamb, that they are often 'more touching than tombstones', whilst to others they seem 'flat, stale, and unprofitable'. One correspondent describes them as 'a compendium of all the lazy, hazy, sunshiny thoughts of men past, present, and *in posse*', and says 'the burden of all their songs is a play upon sunshine and shadow.' But this is no fair description. ... So far from the burden of all their songs being a play upon 'sunshine and shadow', one of the most fertile subjects of thoughts is the sun's power as being his own time-keeper, which he certainly is, whilst the mottoes constantly assert the fact."

It would be a matter of considerable interest to make an analysis of all the mottoes, showing the ideas underlying them, and the literary or other sources whence they were derived.

After reading through the collection, it appears to us that the number of ideas suggesting the mottoes is surprisingly small, although the phraseology varies considerably, as the following examples will show :

The sun's motion.—"From the rising up of the sun unto the going down of the same."

The motion of the shadow.—"Our days pass like a shadow."

The passage of time.—"Labuntur Anni."

Light and darkness.—"Post Tenebras Lux."

The importance of the present moment.—"Carpe diem."

The past, present, and future.—"Aspice, Respice, Prospice."

The hour of death.—"Forte ultima."

Eternity.—"On this moment hangs eternity."

Different parts of the day.—"Dawn, the golden hour."

Measuring time.—"Learn to number thy days."

Forward motion of time.—"I go forward."

Silent motion of time.—"Noiseless falls the foot of time."

Rapid motion of time.—"I tarry not for the slow."

Light necessary for work.—"The night cometh when no man can work."

The practice of placing mottoes on sundials is probably a survival of the system of moralising after the fashion of *Æsop's* fables, which was so common in the *Bestiaries* and other works of a similar kind in the middle ages. The sombre, religious tone of the sentiments expressed is, no doubt, to be traced to Puritan influence. Very few of the mottoes are witty or secular, and in some cases they have

been turned to account to glorify the Church, as in No. 333, "Nescit occasum lumen Ecclesiæ", or its doctrines, as in No. 321,—

"Mulier, amicta sole, ora pro nobis,
Sancta Dei Genitor."

In addition to the mottoes, Mrs. Gatty gives notes accompanying each, many of which are of great interest, and every here and there an illustration. The sundial at Trelleck, Monmouthshire (p. 108), will attract the attention of Welsh archaeologists. "It was erected in 1648 by the Lady Maud Probert, widow of Sir George Probert, and on three sides are represented, in relief, the three marvels of the place, viz., 1, a tumulus, supposed to be of Roman origin, and above it the words, 'Magna mole, O quot hic sepulti'; 2, three stone pillars, whence the name 'Tri-llech' (the town of the three stones), with the inscription, 'Major Saxis', the height of the stones being also given, 8 ft., 10 ft., and 14 ft., as well as 'Hic fuit victor Harold'; 3, a representation of the well of chalybeate water, and two drinking cups, 'Maxima fonte', and below, 'Dom. Magd. Probert ostendit.'"

Amongst the mottoes there is one only in Welsh (Addenda, No. cxxix), from St. Cybi's Church at Holyhead,—

"Yr hoedl er hyd ei haros
A dderfydd yn nydd ac yn nos."

("Man's life, although be prolonged it may,
Draws to its close by night, by day.")

"The Rev. H. E. Williams, Rector of Llanaelhaiarn, has discovered the interesting fact that the lines are the last two of a stanza on December, written by a Welsh bard named Aneurin Cawdrydd, who lived about A.D. 510."

The Editors of *The Book of Sundials* do not seem to have had their attention called to the sundial at Whitford Church, Flintshire, seen during the Holywell Meeting of the Cambrian Archaeological Association. It is inscribed "Gwel ddyn mewn gwiwlan ddeunydd mae ffo heb dario mae'r dydd." ("Behold, O man, the day it flieth without tarrying.")

Seven Manx mottoes are given, viz., Nos. 74, 320, 331, 446, 567, 668, and 731.

In the portion of the book which deals with "remarkable sundials" will be found descriptions and illustrations of, perhaps, the most complete series of examples of ancient sundials that has yet been brought together, including Greek, Roman, Saxon, Irish, mediæval, and post-Reformation ones. Many of the churches in England have rude sundials scratched on the dressed stones of the doors, windows, and buttresses, which deserve more attention than they have yet received. They seem to fill the apparent gap between the more elaborate dials of the Saxon period and those of the sixteenth century.

The Appendix, on the construction of sundials, will, no doubt, prove useful to persons who wish to study the mathematical part of the subject, although it is hardly necessary to include such elementary directions as "how to set off a given angle", or to explain the meaning of the terms 'tangent, sine, secant, etc. For this the reader should be referred to text-books of geometry and trigonometry.

The only index given at the end of the volume is one of places. The omission of a general index detracts very much from the usefulness of an otherwise excellent work. Although Mrs. Gatty's *Book of Sundials* by no means exhausts a subject which it professes, all too modestly, to deal with from one point of view only, it contains so much information not to be obtained elsewhere, that its careful perusal must be a necessity for every one interested in this particular class of objects.

The fact that Messrs. George Bell and Sons are the publishers is a sufficient guarantee that the book is printed and illustrated in a way that leaves nothing to be desired.

Archæological Notes and Queries.

CARDIGANSHIRE INSCRIBED STONES.¹—Mr. J. Romilly Allen points out, in his article on the newly discovered stones in Carmarthenshire and Pembrokeshire, the necessity that exists for an accurate record of the inscribed stones of South Wales. Valuable as Professor Westwood's work is, he would be the first to admit that the illustrations of the stones in the *Lapidarium Walliæ* leave much to be desired. Until we have a series of photographs of each of the stones we shall be without what is really required. I have felt this so strongly that I have begun to make a set of photographs of the Cardiganshire stones, and I hope in the course of next year to have it done. The difficulties are, however, far greater than at first sight appear. Many of the stones are so placed that it is no easy task to photograph them; others are so worn that it is very difficult to get any photograph to show the inscription.

Of the forty odd Cardiganshire stones already drawn, I have got about half done; but I am convinced there are many more that are not described still in existence in the unrestored churches, and I hope to notice some of them shortly. I now want to direct attention to one or two of the stones that are described, and to show how the photograph varies from the published description.

¹ We hope, when Mr. Willis-Bund has completed his survey of the Cardiganshire stones, to publish a catalogue of them with illustrations from his photographs.—EDD.

1. The Pontfaen Stone, near Lampeter (*Lap. Wall.*, p. 139, Plate LXVI, fig. 2).—The stone is thus described: Built into the wall of a cottage, and forming the gate-post to a field. Said to have come from Peterwell. No inscription. Cross of simple, double, incised lines. The Plate represents a stone broken through the middle, with part of the stem and one arm of the cross remaining, about the centre of the stone. On looking for the stone last September, to photograph it, I could find no trace of it; but at Pontfaen, lying on the road-side, is a stone that has been once a gate-post, as both hinges remain in it. This stone is about the same height as the one described by Professor Westwood. His was 6 ft. This is 6 ft. 3 in. from the top to where it was set in the ground. About 3 ft. of it was in the ground, thus making it 9 ft. 3 in. in all. It is 9 in. wide at the top, 19 in. at the base, and 12 in. thick at 2 ft. from the top, Just below the upper hinge is inserted a plain cross with something like the upper half of a circle over the upper side of the arms. The cross is 10 in. high, and the width across the arm 8 in. At the lower end of the slab, just above where it would be buried, in the ground, are two lines, which may be the remains of an inscription; but if so, I am unable to make anything out. This stone is a rough block of the stone of the country, very thick. It has no trace of having been built into a wall.

One thing is very clear. If this is the same stone as that described by Professor Westwood, his Plate and description do not correctly represent the stone. I made all inquiries, and all the search I could, and was unable to find any trace of any other stone. I am, therefore, led to conclude this must be the same; but if it is, the necessity for a revised description is obvious. If it is not, and the description and figure of Professor Westwood's accurately represent a stone he saw at Pontfaen, then this is a stone that as far as I am aware has not been previously described, and is certainly not included in the *Lapidarium*. The only question remains, What has become of the other stone? Surely at the centre of Welsh ecclesiastical learning it cannot have been destroyed within the last ten years. If it has, it shows the necessity of some measures being taken to preserve local antiquities.

2. The next stone that has suffered since the *Lapidarium Walliæ* was published is the celebrated Idnert Stone at Llanddewibrefi,—a stone which is said to commemorate the death of Bishop Idnert, the last Bishop of Llanbadarn. In Camden's *Britannia* the stone is figured with a three-line inscription,—

“+ hic jacet Idnert filius IA..
qui occisus fuit propter pr..
Sancti”.

In the *Lapidarium Walliæ* the stone is described at p. 140, and figured Pl. LXVIII, fig. 3. Prof. Westwood says it is placed at the north-west angle of the outside wall, 10 ft. from the ground. The

inscription is much defaced; broken through the "d" in "Idnert". After "filius" the letter "I" follows a mark which may represent *ac* or *ag*.

Successive restorations of the church have ruined this stone. It now consists of two fragments. Both are built into the west end of the church, on the north side; the largest forming one of the corner-stones, about 10 ft. from the ground. It is built in upside down. It contains the words, in two lines,

"Idnert filius I[AF]
Fuit propter p[n]"?

A second fragment, a little higher up from the ground, contains the word "*occisus*".

3. The next stone is another of those at Llanddewibrefi. It is described in the *Lapidarium Walliæ*, at p. 139, and figured Pl. LXVI, fig. 4. The Plate is taken from a drawing by the Rev. H. L. Jones, made before the 1874 restoration of the church. The drawing does not really accurately represent the stone, but it does not seem that the stone has been affected by the two restorations. The stone stands in the churchyard, south of the remains of the south transept. The stone has been split down the middle of the cross inscribed on it. The height of the stone is 3 ft. 8 in.; width, 7 in.; thickness, 8 in. The arms of the cross are 5 in. long, and are terminated by a base 5 in. high. The stem of the cross terminates in a triangle at the upper end. At the stem of the cross, where the cross-bars meet, is a circle. From this to the upper end of the stem is 7 in. At 3 in. from that is another cross-bar 3 in. long. None of this appears in Mr. Jones' drawing, and the cross is split through the circle, not on one side of it, as there shown.

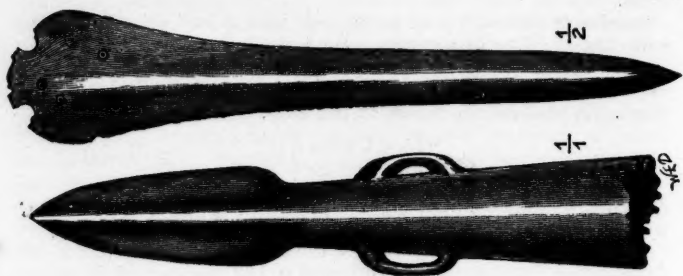
With the exception of the Daluc Stone, figured by Meyrick, Pl. v, fig. 2, and described in the *Lapidarium Walliæ*, p. 139, figured Plate LXVI, fig. 6, but there stated to be missing, it is satisfactory to find that all the Llanddewibrefi stones are still in existence in whole or in part.

The stones I have described show the necessity for a revised list of the Cardiganshire stones, and although I am afraid, in many cases, photographs will be hardly satisfactory, yet they will probably be more so than anything else, and I hope to be able to get them carried out.

J. W. WILLIS-BUND.

ANTIQUITIES FOUND NEAR LAMPETER.—The dagger here illustrated was found in 1886 by a man digging peat in a bog near a farm called "Roman Camp", also near the road called "Sarn Helen", and in the valley of the stream Nant Clywedog Ganol, about three miles above Llanfair Clydogan, Cardiganshire. It is of brass, 8 in. long, $1\frac{1}{2}$ in. broad at hilt-end, $\frac{1}{2}$ in. thick, and weighs $1\frac{1}{2}$ oz. The edges are very much worn, and appear to have been sharpened very

much. The handle was probably fastened to the blade by means of three rivets and two thongs.



Brass Weapons found near Lampeter.

The spear-head was dug up about two miles lower down the valley, by the same man, within a week of the discovery of the dagger-blade, in planting potatoes. It is of light-coloured brass, $3\frac{5}{16}$ in. long, and weighs $1\frac{3}{8}$ oz. It was probably fastened to the shaft by means of a thong passed through the two eyes at the sides, as there is no trace of rivet-holes.

St. David's College, Lampeter.

W. E. DAVEY.

CONFERENCE OF ARCHÆOLOGICAL SOCIETIES.—The second Congress of Archæological Societies in union with the Society of Antiquaries was held at Burlington House on July 15, 1890, Dr. Evans, President of the Society of Antiquaries, in the chair.

The following Report of the Parish Registers and Records Committee was discussed, and referred back for some additions and verbal amendments. The Committee is a very strong one, consisting of Dr. Freshfield, V.P.S.A., Chairman; Rev. Canon Benham, F.S.A.; Mr. R. S. Faber, M.A., Hon. Sec. Huguenot Society; Mr. W. J. Hardy, F.S.A.; Dr. Howard, F.S.A.; Dr. Marshall, F.S.A.; Mr. Overend, F.S.A.; Rev. Dr. Simpson, F.S.A.; Mr. Mill Stephenson, F.S.A.; and Mr. Ralph Nevill, F.S.A., Hon. Sec.

SUGGESTIONS FOR THE TRANSCRIPTION AND PUBLICATION
OF PARISH REGISTERS, ETC.

The Congress of Associated Archæological Societies, desires to call the attention of the public, and especially of those interested in antiquarian research, to the extreme importance of duly preserving and rendering accessible the Registers and other parish records of the United Kingdom. These contain matter of the greatest value not only to the genealogist, but also to the student of local history, and through these to the general historian. It is to be regretted that sufficient care has not been taken in the past of these documents, which have too often been thoughtlessly destroyed.

The Congress has drawn up the following suggestions in the hope that they may prove useful to those anxious to assist in the preservation, transcription, and, where possible, publication of the documents referred to. As the older writings are in a different character from that used at the present time, they are not easily deciphered, and require careful examination even from experts. It is extremely desirable that they should be transcribed, not only to guard against possible loss or injury, but in order to render them more easily and generally accessible to the student. Many Registers have already been copied and published, and every year adds to the list; and the Congress is in hope that these suggestions may lead to a still greater number being undertaken.

SUGGESTIONS AS TO TRANSCRIPTION.

Limits of Date.—It is evident that there is most reason for transcribing the oldest Registers; but those of later date are also of great value, and it is suggested that A.D. 1812, the date of the Act of 52 George III, cap. 146, is a suitable point to which copies may be taken.

Care as to Custody.—Great judgment should be used in entrusting Registers and other parish records to be copied, and a formal receipt for them should in all cases be required.

Character of Writing.—In transcribing great care must be used to avoid mistakes from the confusion of certain letters with other modern letters of similar form. A Committee has in preparation an alphabet, and specimens of letters, and the principal contractions; but Registers vary, and especially in the manner in which capital letters are formed. Copies of the alphabet, etc., may be obtained, when published, on application to the Committee on Parish Registers, care of the Society of Antiquaries, Burlington House. Further information may also be obtained from Wright's *Court-Hand Restored* (enlarged by C. T. Martin).

Great help in deciphering names may be gained from a study of existing local names. It must, however, be borne in mind that the same name may be constantly spelt in different ways, and may undergo considerable changes in the course of time, or from the hands of different scribes.

In copying dates it must be remembered that down to A.D. 1752 the year began on March 25, and not on January 1.

Method of Transcription.—There can be no doubt but that a *verbatim et literatim* transcription is of far more value than any other form. It is, otherwise, impossible to be sure that some point of interest and importance has not been overlooked. The extra trouble of making a complete transcript is small, and the result much more satisfactory. In any case the names should be given *literatim*, and all remarks carefully copied. Other records, such as churchwardens' accounts, should certainly not be transcribed and printed otherwise than in full. It is far better, in both cases, to do a portion thoroughly than the whole imperfectly.

Revision and Collation of Copies.—The decipherment of old Registers is, as already pointed out, a work of considerable difficulty, and it is therefore strongly recommended that in cases where the transcribers have no great previous experience, they should obtain the help of some competent reader to collate the transcript with the original.

Publication.—With regard to the publication of Registers, the Committee have carefully considered the question of printing in abbreviated or index form, and have come to the conclusion to strongly recommend that the publication should be in full, not only for the reasons given above for transcription, but because the extra trouble and expense (if any) are so small, and the value so very much greater. There seems, however, no objection, in either case, to the use of contractions of formal words of constant recurrence. A list of some of these is subjoined,—Bap., baptized; Mar., married; Bur., buried; Bac., bachelor; Spin., spinster; Wid., widow or widower; Dau., daughter.

With regard to entries of marriage after Lord Hardwicke's Act of 1752, it is suggested that the form of entry may be simplified by the omission of formal phrases; but care should be taken not to omit any record or fact however apparently unimportant; such, for instance, as the names of witnesses, ministers, occupation, etc.

It is believed that many Registers remain unprinted owing to an exaggerated idea of the cost of printing and binding. Reasonable estimates for these might probably often be obtained from local presses which would be interested in the publication. No absolute rule as to size and type can be laid down; but on this and other questions the Standing Committee will always be glad to give advice.

General Committee.—A Standing Committee has been appointed by the Congress for the purpose of giving advice, and preparing and distributing to the various Societies in union such information and lists as may be of common value to all. This Committee is engaged on the preparation of a list of all the Registers that have been printed, and when completed this list will be communicated to all subscribing Societies for inclusion in their publications.

Local Societies are strongly urged to form their own committees to take steps to secure the printing of the many transcripts that already exist unpublished, and to promote further transcription. It is believed that the publication of a series of Registers, supplemental and extra to their Transactions, would add to the attractiveness and usefulness of the Societies without being a serious burden to their funds. By combination and organisation a considerable body of outside subscribers may probably be secured for such a series; and the cost of distribution of circulars, etc., may be materially reduced by such a plan as the issue, by the Central Committee, of an annual circular containing lists of Registers in course of publication. Such a circular might be distributed by the local Societies, and published in their transactions and elsewhere.

The subject of an Archæological Survey of England, by counties

or districts, was further discussed. It was announced that maps of Cumberland, Westmoreland, and Surrey were in preparation, and it was hoped that one of Berkshire would shortly be undertaken.

It was resolved that a copy of the circular issued by the Surrey Archæological Society be forwarded with the Report.

PROPOSED ARCHÆOLOGICAL MAP OF THE COUNTY OF SURREY.

General Scheme of the Work.—A set of maps of the 6-inch Ordnance Survey is kept at the headquarters of the Society. On this it is proposed to mark all objects of archæological interest in the county. When the map is complete, a reduced copy and a complete topographical index will be published in the *Collections* of the Society. Following the lines laid down by Mr. George Payne, F.S.A., Honorary Secretary of the Kent Archæological Society, in his *Archæological Survey of the County of Kent* (published by the Society of Antiquaries), it is proposed to divide the work into three sections, viz.:

1. Pre-Roman.—(a), earthworks and tumuli. Where no date can be assigned to this class of antiquities, it is proposed to simply mark them as earthworks (E). (b), megalithic remains, cists, palæolithic and neolithic implements, bronze objects, as celts, palstaves, spear-heads, etc., sepulchral relics, etc.

2. Roman, including cemeteries, interments, tombs, and sepulchral relics, foundations, camps, roads, hoards of coins, pottery, glass, personal ornaments, etc.

3. Anglo-Saxon, including barrows, cemeteries, interments, and sepulchral relics, coins, glass objects, etc., personal ornaments, arms, etc.

Finds of single coins, except in the case of early British or Anglo-Saxon, may be noticed and recorded, but need not be entered on the maps. The exact locality of all discoveries of British and Anglo-Saxon coins should always be given, together with the date of the discovery, and a reference to any published account of the same.

Printed forms can be obtained from the Honorary Secretaries; and any members willing to assist either by personal investigation or by reading and *noting* the various books relating to the county, are requested to communicate with the Honorary Secretaries. To prevent confusion and double labour, members are requested to notify to the Honorary Secretaries the work they are willing to undertake.

Members can render much assistance by purchasing the single sheets of the Ordnance Survey for their own district, and filling up the same at home; but in all cases the annexed form should be filled in as well. Single sheets of the 6-inch Ordnance Survey can be purchased from E. Stanford, Cockspur Street, Charing Cross, S.W., at a cost of 2s. 6d. each, and a skeleton map, showing the divisions of the county, can be obtained for 3d.

Field-names are most important, and especially those occurring in old charters, court-rolls, or other documents, parish-maps, rate-

books, terriers, etc. All field names should be marked on the maps, and such old names as cannot be identified should be recorded under the head of the parish to which they belong, together with full particulars of their occurrence. Much information on these points can often be obtained from the maps and estate-plans issued in auctioneers' catalogues on the sale of estates. Members are requested to send sale-catalogues of any estates in their neighbourhood to the headquarters of the Society.

It was resolved that the attention of archæological societies be also called to a *Domesday Map* of Somerset just published by Bishop Hobhouse in the *Proceedings of the Somersetshire Archæological and Natural History Society* for 1889.

The question of the desirability of constructing, on a uniform scale, models of ancient monuments, was discussed at some length, and a fine series of such models, made under the direction of the Inspector of Ancient Monuments, was exhibited. It was ultimately resolved that the archæological societies of Great Britain memorialise the Government to increase the allowance at present made under the Ancient Monuments' Act, in order that such models of other monuments might be constructed, and a Committee was appointed to draw up a draft of a memorial to that effect.

The Antiquary, Sept. 1890.

It is with the greatest regret that we have to announce the death of our Treasurer, R. W. Banks, Esq., which took place on Wednesday, June 24th. A fuller obituary notice will appear in the October No. of the Journal.

ERRATA.

P. 166, for Edmund read Edward

„ „ „, for Kewi read Keui

P. 167, l. 22, for Rolent read Roelent

P. 168, n., for 1885 read 1835

P. 169, n. 1, for Iarl read Iarll.
